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TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE; SHE ONLY ASKS A HEARING.

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THE OPEN COURT.

THE RELATION OF EVOLUTIONARY THOUGHT TO IMMORTALITY.

By C. T. STOCKWELL, M. D.

[Presented to the World's Congress of Evolutionists, held in Chicago, September, 1893.]

In a window on lower Broadway there was recently, and quite likely is to-day, a picture so painted that it presents three different aspects, according to the point of view of the beholder. As you approach it, you see that it is a picture of some one supposed to represent the Pope. When you come directly in front of it, it has become the portrait of Calvin, and after having passed on, by glancing back, you will see that it is the picture of Darwin that now meets and occupies the vision of the eye. An editor of one of our great dailies, in referring to this picture, says: "What the painter has here done by the mechanical device of raised lines illustrates very well the different ways in which different ages see religion." This is true, and the editor's remark is well put. Each age does see Pope, Calvin, or Darwin in accordance with its past training or present point of view.

But this picture also very well illustrates more than that. It illustrates the movement of religious thought, and the stages or changes of thought regarding the question of "the ultimate seat of authority" in the religious world. The church, the book, and the human reason—these are the sources to which men turn as arbitrators of those questions which relate to human destiny. There can be no question, however, that the day has come when the last aspect of the picture stands as the representative of the best educated, the most reliable of the world's thinking. For, as Prof. Tyndall asserts: "The world—even the clerical world—has for the most part settled down in the belief that Mr. Darwin's book—'The Origin of Species'—simply reflects the truth of nature; that we now 'foremost in the files of time' have come to the front through almost endless stages of promotion from lower to higher forms of life."

But evolution, or evolutionary thought, does not, in supplanting the older views, attempt to exclude altogether the book, or the church. It, rather, includes them both, and brings them into the real of the transmuting and conserving principles and laws. Evolution does not exclude any fact of the past or present. On the other hand, it attempts to account for all facts, and to find their proper relation to each and to all alike. While sifting the error, the chaff, it is earnest in its effort to recognize and conserve the wisdom of wheat, of truth; and in its work along these lines, it is, to a remarkable degree, in these later days, taking into account the facts of mental and spiritual phenomena, of intuitional insight and prescience,

and seems to be fast coming to the conclusion that this class of phenomena cannot be accounted for upon a pure materialistic basis. It must, therefore, take into account so fundamental a fact as that which finds expression in universal religions, as well as in almost universal human consciousness—the aspiration, the hope, the faith in a personal immortality. And this it has been doing, within the last few years, to a significant extent, and with results that are worthy of note on such an occasion as the present. It is not at all surprising that when so radical a change of view occurs as is involved by the step taken from the point of view implied by allegiance to a Pope or Calvin, to Darwinism, there should be, at first, grave doubt as to the foundations of belief in such a doctrine as that of the immortality of the human soul.

It is perfectly natural that men should, at first, be staggered by so great a change. When old foundations go down in the clash and crash of iconoclastic truth, it requires time and patience to discern that though foundations may go, truth remains; and that man's petty systems are not for all time, but must disappear in order to give place to larger, grander, and more inspiring readjustments. This applies to all systems of thought, and nowhere, perhaps, more remarkably than in man's thought with reference to death. For in no realm of transitional thought is the change more radical and far-reaching in its sweep than in that respecting the question of death, and what is meant or implied by this fact of all mortal experience.

Before the days of Darwin we were taught that death was an after-thought with God. The "original plan" contemplated that man should live here upon this earth in a state of child-like or angelic innocence forever. Had he remained as perfect as when first "created," had he not sinned, there had been no death. Disobedience brought in its train death. Death, therefore, had its origin in man's disobedience, his sin. Now there has come about a remarkable change in the thought of the world in regard to this matter. And this change, this modern conception involves, necessarily and inevitably, a fundamental change of view regarding the significance of death, and the question of a continued life beyond death. The new view regards death not as an after-thought, or penalty for sin, but as a part of the divine order and original purpose, and as natural as birth. For it is coming to be perceived that, in all nature, death is only a phase of life, a necessity, a preparation, for another stage of existence; that it is as much a condition and necessity of growth as birth. And when we dwell upon this new thought and let it fully supplant the old, and all that the old implies, we can no longer regard death as an evidence of God's anger, nor as an overwhelming evil to be viewed with fear and dread. Death apprehended as a penalty, and death recognized as an incident in an unfolding life—this is the changed aspect of later years, and an expression that may perhaps best mark the difference between the two conceptions.

That "There is no death; what seems so is transition," science perceives and affirms to-day as well as the diviner instinct of poetry; for science has rendered entirely obsolete the old meaning of the word

death. In fact it would almost seem that the word itself must soon go; for the term death, used to denote cessation of life, has, in the exact sense, no known parallel in the universe to-day. There is no such thing in nature as absolute death; what has seemed to be so is only her orderly process of readjustment, a part of her perfect life process. This is modern science, and it is fast getting interwoven into the theological thought of the present day. By death, or by dying, to what we are, we attain to what we aspire to be. In this sense we die daily and hourly; die—change—in order to be renewed. Living and dying are thus seen to be one process. It is continuous, incessant change every hour of our existence.

In nature never for a moment does the activity of life cease. Matter, in its elements, is eternal. And all known change is only change of form, a changed mode of life. "Everywhere is making and unmaking, but nowhere destroying." Nothing is diminished or lost. "Chemical investigation confirms this idea, and reveals all the activity of the natural world as due to change of form, or to ever-varying union and separation." Nowhere does science point to death, but everywhere to change of form simply. In the sky, on the earth, and in the physiological world the story is the same. Planets and systems die but to be born again. Here as elsewhere we see the seeming dead rise to newness of life, having survived the change. Death, therefore, is but the culminating act or event of a given stage of existence.

As long as it was thought or supposed that there existed anywhere in the universe anything inert or lifeless, so long was there some use for the terms "dead matter" and "death." But that day is past. A very conservative teacher in one of our universities said, not long since, that "there is no longer any use in denying that science has bridged the gulf between the organic and inorganic." This means, in other words, that, in the exact sense, there is no inorganic. It means that all is organic. All is life, in some form.

Where, then, is there any room for death, using the term in the popular sense, or as denoting cessation of life? Change there is, forever change on change; but what is this but death? Changelessness is death, if there be any death at all. But science, to-day, does not allow us to conceive of any change as cessation of life. It teaches, rather, that "change is a necessity of readjustment for the sake of progress"—that it is a natural movement forward in the order of living.

It follows, then, if our intuitions are correct or our reasoning logical, that chemism must give place to "vital energy" as far as the question of the immortality of life is concerned. No scientific mind will to-day, it is probable, question this conclusion.

It must be admitted, however, that all of this may be conceded, and still the question of a continuity of personal consciousness may remain open. It would be of little use here for me to assert as a personal conviction that the two questions are parallel questions. In another place* I have dwelt at consider-

*"The Evolution of Immortality," published by C. H. Kerr & Co. Chicago.

able length upon some of the reasons that have resulted in this conviction; therefore, they need not be recalled at this time further than to say that we know of no form of organic life that can be rightly considered as independent or destitute of consciousness in some form or degree; and that the evolution of organic life seems to carry with itself a corresponding evolution of consciousness; and, as related to any given individual, a continuity of consciousness. Man stands at the summit of vital evolution; and man alone of all the products of evolution represents life as self-conscious and self-determinative. And he alone anticipates, hopes, and believes in eternal continuance of being. In his physical individual history, we see ceaseless change. Our bodies are constantly, day by day and hour by hour, undergoing this change we call death. Every particle of matter of which we are composed, and which seems so much a part of ourselves at the present moment, will, sooner or later, perform its function and depart from us, leaving, however, consciousness intact, showing that the persistency of consciousness is not dependent upon the stability of organic form. If we look to the physical alone, we see nothing but change, a constant coming and going of various forms of elemental matter; an ever-varying union and separation. But when we look deeper or a little more carefully, we find the product, the result, of this activity revealing itself to us as self-conscious life, with an unbroken line of continuity from the point of its remotest tracing up to the present moment. And not only do we find the line of continuity unbroken as we trace it back through its many "out-growings of environment" which occur all along the path of existence from, at least, the earliest embryological moment, but we also find that there has been an ever unfolding, an ever progressing consciousness.

(To Be Continued.)

THE IMMANENCE OF GOD IN MAN.

By GLENNON LOOM.

All unconsciously to themselves, modern metaphysicians of the German and English schools, are approaching the position which has been taught in the ancient schools of occultism, of the East and of the West; namely, that man is a unit of and in, universal consciousness or being; an epitome of the universe; a microcosm in the macrocosm.

The multiplicity of names which have been given to this universal principle, has tended to confuse students. The Egyptians called it *Overle-Iah*. The Kabbalists hid it in their *Ain-Soph*. To Paracelsus it was the *Archæus*. To Spinoza, it was substance. Herbert Spencer calls it the unknowable. To modern transcendentalists it is the universal consciousness; while the neo-Hegellians prefer the term ultimate reality or ground-of-being. But the simple truth behind all these names and which unifies them all, is the one universal life.

There are unfortunately few men, whose love of truth is sufficiently ardent, for them to be willing to efface their personalities in its pursuit. When men take up the study of any particular school of thought, they too often so identify themselves with that system that they will close their eyes to the value of other teachings and affirm their own with persistence. Thus a Spenserian will try to talk down a Hegelian; a Theosophist too often, unfortunately, ignores the teachings to be found in the Western schools. An occultist is rarely a metaphysician. Metaphysicians look on occultism as an antique curio. And yet truth is many sided. Each individual is a prism through which some of its rays may flow; but in every case, the ray will be colored by the quality of the prism. An endeavor to seek for the points of unity which may be discovered to exist within the various schools would effect more permanent good, than to insist at the cost of divergence, on the validity of the particular system with which we may have identified ourselves. Under this conception, I will endeavor to synthesize some of the teachings of some various schools into a short statement.

Philosophy shows that the reality of being, is that element in man which cognizes experience and makes it possible. It also shows that the same element is the basis of all being in the universe. It is the subjective identity in man and within all phenomena; without which common element existing in both, even Herbert Spencer admits, man could not cognize his surroundings.

The reality of an object, for man, is in his perceptions of it. A phenomenal world, apart from consciousness, is a baseless assumption. But there are objects in the world, such as those on the bottom of the ocean, or on the other side of the moon, which do not exist in man's consciousness. Therefore it follows that there must be a consciousness other than human consciousness, viz.: a universal consciousness which contains and makes the universe possible. But as universal, i. e., as diffuse, static, unformulate, this consciousness cannot know, because knowing is impossible apart from contrasts, from particulars, from self-opposition and self-identification. Therefore this universal consciousness, determines itself into differentiation and thereby becomes self-conscious. It communicates itself into units in order to realize itself and manifest in phenomena. It gives itself away as world and finds itself therein as knowledge. It thereby creates for itself, within self, an endless possibility of ever varying and accumulating experiences.

But as to how it differentiates itself into units, philosophy carefully ignores. Occultism, however, comes to our assistance and teaches that consciousness is an inseparable aspect of life. Self-consciousness is the result of the interaction among themselves, of the differentiated units of the one universal life. Matter, objects, planets, suns, all living entities, spirits and angels, are all modes of the one life, in different stages of evolution. Matter, astral-substance, soul, spirit, are consecutive degrees, or modes, which life unfolds, for its own realization. These modes in the universe, are called planes. Man being an epitome of the universe, these modes co-exist in him and are called principles. Man is thus related to the planes of Being and has successive existences in each plane, as the unit of life within him, unfolds those successive degrees and relates him thereto.

We are acquainted with the plane of life-as-matter, viz: the physical world and universe. That state carries sensation as its mode of consciousness.

The next stage that life evolves into, is the astral. Its objective nature is ethereal; its mode of consciousness becomes feeling, emotion and ratiocinative mind, (not the knowing principle). The life manifesting in man, has now progressed to the astral state and thereby brings so-called sensitives, into relation with the astral plane, as well as the physical plane.

The next mode which life unfolds from within itself is soul. The objective nature of that mode, is light (not physical); the mode of consciousness is intuition. This degree is not yet unfolded in man; hence we know very little about the soul plane. Astral spirits cannot know anything about it, except what they may have been taught by soul or angels; as the entrance to the soul state is through a second death. It is called *Brish* in the Kabbala and is probably related to the Sun. We are coming to an era in the evolution of the earth, when the soul principle is beginning to unfold itself in man which will then relate him to the soul plane and we will then get to know something about it. It cannot be merely a subjective dream state as is taught in theosophy. It must have its related objectivity, or nature, like other planes.

The next state into which life unfolds, is that of pure spirit. The nature, or appearance, is still that of light. The consciousness related to that mode is identity; or a mode of knowing by which each unit shares in the whole of the experience of that state and of states inferior to it. The plane pertaining to that degree of life, is unknown to man; as that principle is yet latent within him. In the Kabbala, it is referred to as the *Dv*.

equivalent to the Nirvana of the Eastern; in that state is not that associated with that plane by the Easterns. It is more real than anything as being a conception of.

Each spirit ego has successive existences in four planes, as its inherent life unfolds and relates it accordingly. It is this fact, that possibly is the true interpretation of the theory of reincarnation.

It will be seen that the reality of our being is the presence within us of a spark of the one universal life, communicated by it to us; lent by it in order to give us existence. But though it is present in us, differentiated, it does not cease to be a ground of our being, the one universal life, is thus ultimate reality which is implied by religion when it speaks of God. But it will be seen that it is not a person, but is really the universal life that gives existence to all being and is present in all. Yet as men also live and depend on the universal life, so also therefore while God exists in man, does he exist in God.

CRITICISM AND THE KENOSIS.

By M. C. O'BRYEN.

It is not an edifying spectacle to see Christian ministers—and those, too, the clergy of a great national church whose claims both to catholicity and apostolicity are inferior to those of no other branch of the church militant upon earth—dividing up ranging themselves into "schools of thought" on such a subject as the infallibility of the Lord Jesus Christ. In a divided Christendom, and at a point when religion is much more dependent on feeling and sentiment than on demonstration and evidence, it is inevitable that the Founder and Protagonist of Christianity must be, to use Kennan's phrase, the center of our contradictions around which the warring elements of a transition age struggle and undergo many perhaps unanticipated mutations. Who, however, could have foreseen that excess of orthodoxy would in these latter days justify the charge that history repeats itself in an unending cycle, and that by methods akin to those of the Cerinthians, Valentinians, and other Gnostic sects it would so far descend as to drag the unapproachable personality of the Christ of God down into the arena of our petty disputes and logomachies? If, with the early fathers of the church, we condemn the vagaries of a new grown wild with logic and feeding the mind a chimeria—the early rationalists who imagined that Messiah, Jesus the Son of Joseph and Christ begotten of the Pleroma or Fullness of Nature—if evidence from these vagaries the first great failing away from and corruption of the pure simplicity of the gospel, what must we think of those who, pledged to sustain the standard of the Incarnated Son of God, have as it were consented to let his mental nature as to leave him in point of knowledge exactly on a level with the average intelligence of his time? A good measure of the advance (or retrogression as some may deem it) made by the most popular theologians of our time is to be found in a comparison of the treatment accorded not so many years ago to "Essays and Reviews" with the recently accorded to "Lux Mundi," a much more critical and epoch-marking book. In the former instance Dr. Rowland Williams, Dr. Temple, and Professor Jowett were openly and freely assailed as infidels and contempters of the scriptures and as unorthodox heretics and unbelievers, although men with no pretensions to scholarship—that is to say, if we outside the churches—were fully aware that these outspoken concessions of the assailants were but a millar in the field of exegesis. It is the Englishmen that they are conservative and reluctant to swear in the words of any master especially if that mastership has been attained in a varying line. This is why during the first half of the century, the men of science and the men of faith violently maintained one to another much the same as the church of the present day.

and the green, in the imperial city by the Golden Horn. The clergy, standing in solid order on the roof of revelation—whose stability was almost universally taken for granted except here and there by a despised remnant whose Bible was that very original production, Paine's "Age of Reason," and whose apostles were the remnants of Robert Owen's utopian army of social reformers—the clergy, I repeat, left toward the scientific theorists and dreamers such as Luther felt toward Copernicus. "When ever a person means to be clever, he must perform some up something of his own, which has to be the best that is, just as he makes it. This fool will up at the whole science Astronomical. But the holy scriptures tell us that Joshua bade the sun stand still and not the earth."

Gradually, there being no legislative fagots to maintain the temperature, the theological mind became more reasonable, and some sanguine souls began to flatter themselves that at last the modus vivendi had been reached. Sisters twain, having each her own philosophy to interpret unto man, hereforward science and theology would grow on if not in perfect unity yet assuredly on fair speaking terms. Bright and brief illusion! how quickly was it sped! Verily there must be some foundation for the belief of the old Roman captain that beyond the Rhenum Flumen and the Teutoburger Wald the earth admits various guises by which each individual German is impelled to ceaseless investigation! What was the demon of Socrates compared with the spirit of inquiry which animated everyone of this race of savage-nurtured delivered into the wreck of past ages, the patient assurers and classifiers from among whose stores "ages effodiantur," the riches are dug of past ages and quasi-civilizations whose very memories have been almost effaced by time? As Thackeray long since declared, the men of this nation "in breeches and metaphysics, in inexpressibles and incomprehensibles, may instruct [or perplex] all Europe," and from their zeteumata was born a thing predestined solely to exercise the minds of those who were peacefully reposing, after the conflict with the phylactery, in the shadow of what Mr. Gladstone has termed the "impregnable rock of holy scripture." Known to the world as the Higher Criticism, it seems to me that it might be much more appropriately and felicitously termed the *Postfounder* Criticism, the literary and historical analysis of the so-called holy scriptures. It would be interesting to trace this analysis, space permitting, back to Porphyry (circa, 270) and his twelfth book, written, *ad Jerome*, "contra prophetam Danielem," against the prophet Daniel and, perhaps successfully, traversing the orthodox or canonical teaching and belief in the authenticity of the prophecy and its ascription of authorship or mode of deliverance. Shortly after the Nicæan Council this first of the critics was made "infamous forever" and his writings destroyed by that pillar of the Christian Church the Emperor Constantine, and analytic criticism, historical and literary, remained an embryonic thing for at least sixteen hundred years.

It is now, however, not only born again but its pilgrimage has been followed by a development so extraordinary that we do not feel that its nativity was unnecessarily delayed. Of capable, not to say commanding, stature and shows and sinews, it has already secured the allegiance of a by no means inconsiderable minority of those to whom we look for guidance in matters spiritual; although, as was to be expected, the large majority of their brethren in office and function is disposed to consider this new-born capitalization in the light of treason-felony. It is the assumption that in the four gospels the *vera possessio* authentic—i. e., actually veritable—*vera possessio* details of the mission and teaching of Jesus, the leaders and followers in the new vision of Christian ministers can hardly be blamed for being in obedience to reason and wider knowledge accepted the main historical conclusions of the Higher Criticism—after great searching of mind by them found comfort and, as they consider, a solid and solid foundation in this later doctrine of the

Kenosis. It is undeniable, the gospels themselves being witnesses, that Jesus Christ alighted and referred to the Old Testament and to Moses and Jonah, in such a way as to convey the idea that the then current Jewish belief respecting the scriptures and their actual historical truth and ascription of authorship was conformable to the facts of their origin. In the light of the Higher Criticism, however, it is abundantly evident that this current belief was to a great extent erroneous, so that the catechumens of the new school found at this point their road bifurcated into, first, the bridgepath of an acknowledgment that as man the Messiah was limited by human limitations—in knowledge as in physical strength, etc.; second, that while possessing all knowledge, "quoniam totum in celo et in terra," he, while addressing his disciples and the multitude, deliberately adopted the level of their intelligence just as, in lecturing on astronomy, Copernicus, might, despite better knowledge, have assumed that the earth is the centre of the solar system. Of these alternatives the former was adopted, and I think naturally so, for to a believer in the Incarnation there is, there must be, something abhorrent in the latter with its implication that the end justifies the means.

Having, therefore, adopted what I will term a theory of conciliation, it was necessary for the new school to buttress its walls with props taken from the groves and thickets of the New Testament. Though the latest plantation of the scriptural forest, this collection of books is both multiform and different in kind; rich, as the experience of centuries has proved, in material proper to the exploitation of even the most diverse and antagonistic systems. Among many more or less suggestive and useful passages there was one as timely effective and appropriate for the theologues of the new school as is the helve of planted hickory for the woodman's axe. If we turn the leaves of the Greek Testament until we reach Paul's Epistle to the Philippians, we shall find in the second chapter these words: "All heauton ekénōse"—"but he emptied himself"—in the authorized version "made himself of no reputation," etc. The whole passage is in truth so pregnant with meaning as to be almost poetic, and from it the new school and its leaders have constructed the doctrine of the Kenosis, or the emptying of Christ; that is to say, the abasement or humbling (see the verb *hupotino* in the clause next to that quoted) of the Divine Intelligence while veiled in human flesh to the plane of the average human intelligence of the era of his mission upon earth, the abasement being of course limited to those things which do not transcend the boundaries of the subjective-objective mind of man.

We all know that in the Middle Ages there were schoolmen who would have, subject of course to inhibition and subsequent condemnation, delighted to stretch the unprofitable straw of such a thesis. In our time, however, not even another *Reigena* could reconcile the public to such a discussion, for every religious person, Christian or non-Christian, would regard it as a blasphemy and lese-majesty of God. Moreover, I consider it certain that in the not distant future men will agree that the task of harmonizing the gospels remains yet to be done, and even when this has been effected it will be generally conceded that of the *Ispadina varia* of the Sinless One we are in possession merely of echoes of a lost and irrecoverable original biography whose first echo was probably the gospel ascribed to Mark. Looked at from its material side—that is to say, as the actual record of the *res factæ* of a human life—the evangelical narrative is singularly disappointing even if compared with the story, shorn of all legendary concretion, of Gautama Buddha, the Indian prince who through the gates of renunciation has led millions to the conquest of pessimism by practically convincing them of the vanity of human life and all human aspiration. In a very real sense the higher Buddhism is the most philosophic of religions, and it is precisely for this reason that Buddhism, like philosophy, has neither a mission nor a message for the world of man. Seen from what I will here call its spiritual side, the gospel story, however, is full of hope and

inspiration, influential more than might else in harmonizing and identifying that relationship between the divine and human will which ought to be, as Professor Lindsay of Glasgow says, "the fundamental result which flows from the work of Christ." Studied for the spirit rather than the letter, as so many stages in the development of the Kingdom of God upon earth rather than as chapters of history, the whole Bible is a means of grace, a light to all who honestly desire to leave their earthly life—the threshold, let us hope, to a higher, lower existence—should be lived. Why should we seek to minimize the deeds recorded of our Great Exemplar, and by limiting his faculty, as it were, anticipate our own disinheritance by degrading ourselves of the blessed hope that in fullness of time the children of earth may themselves be endowed with gracious gifts of healing both for body and mind?

(To Be Continued.)

TABLE-TILTING AND TELEKINETIC PHENOMENA

By FERNANDO ALVARADO, of Brazil.

[Accepted by the Psychical Science Congress Committee and read in part before the Congress held in Chicago, August, 1893.]

IX.

In the month of June, 1891, at my residence in the Rua do Conde d'Eu, Rio de Janeiro, my family and I were startled by most strange and eerie occurrences. Blows were heard which sounded as if they were dealt with force on the floor over the cellar (i. e., the space between the lower floor and the ground) and on the ceiling of the upper story just under the roof. Besides these detonations or blows, small stones occasionally fell. I could only draw the conclusion that thieves, practical jokers, or perhaps, persons interested in throwing discredit on the house, had somehow or other obtained an entrance; and, as the disturbances continued, some police officers were called in, offered by a half-breed of great personal strength. They had orders to watch the house and find out the authors of these annoyances. They stayed with us for about a month, and took every possible measure that vigilance could suggest. Thus tiles were removed and the ceiling was examined; they went into the cellar, and on one occasion they surrounded the small inner court, the door of which had just been pushed from outside before their very eyes. Yet no one was discovered, and the soldiers at last withdrew perplexed and disheartened at the uselessness of their efforts.

It was, in fact, no longer possible to explain the occurrences by purely human agency. Stones—now larger—were seen to come from directions whence it was highly improbable that they could have been thrown by normal means. My wife saw one of them fall in the dining-room after apparently passing through the glass over the closed door that led into the court already mentioned. Nevertheless, the glass remained unbroken.

The invisible throwers seemed to have taken a dislike to my wife's brother, Casado, then a lad of twelve or thirteen, and he was finally obliged to leave the house. The stones went so far as to strike him; and his condition was not bettered when he uttered his customary exclamation of "Que Diabô!" The furniture, both on the lower floor and above, was moved about in the most extraordinary way. From the early morning till late in the evening, at whatever hour people went into the unoccupied rooms, the same singular phenomena were found to have taken place. Although the doors were shut and often locked, on opening them again the chairs, which had previously been ranged in their places, were found to be thrown down, or piled symmetrically, one above the other—the ornaments were on the ground, the cushions out of their places. I once found one of the latter so nicely balanced on the top-most chair that this alone excited my astonishment.

Also in the night time the mysterious agents laughed at precautions which would certainly have impeded the action of embodied beings. A door had been purposely placed at the head of the stairs lead-

ing to the upper floor. Now, although this was well secured with bolt and key, although no one slept there at this period except my wife and me, even here objects were transported without contact from one place to another, and water frequently fell in no small quantities on the beds, spoiling all the mattresses and bedclothes. Once the whole of this floor was found to be completely inundated; yet there were no taps upstairs to be left open, and, indeed, the only water which could have been there just before was the altogether inadequate quantity contained in the jugs.

At the back of these upper rooms three windows looked out, two of them on the roof of part of the lower house, and one over the inner court. They were all three furnished with heavy iron window-guards, each of these weighing, at a rough estimate, about 45 kilogrammes or 100 pounds. On three separate occasions these guards were torn, one by one, from their places. The first that fell was that of the window that overlooked the court. On another day a second guard, torn away from its fastenings, was found to be lying on the tiles just outside the window. Fearful lest thieves should now find an entrance through the unprotected window, I carefully closed the Venetian shutters, propping a stick against them on the inside for greater security. Very shortly after I had gone down stairs and entered the dining-room I heard a noise as of an object falling in the court. On going to see what it was, I found—lying on the flags and completely shattered—one of the chairs belonging to the upper rooms. It was evident that it had been thrown out of one of the windows that I had that moment closed. I ran upstairs—and there they were wide open again—the last of the window guards resting in its turn on the tiles outside. It is remarkable that, in spite of the weight of the guards, on neither of the last occasions were any of the tiles found to be broken. The latter incident occurred within the space of five or six minutes, a time altogether insufficient to take the guard down in the ordinary way. Besides this, the holes that held the screws were ragged, showing that a wrenching force had been employed which, although the screws were small, must have far exceeded any strength of pull that could have been exerted by human muscles.

There were days in which every few minutes brought a new surprise. Gas-globes were taken from their fittings and filled with divers small objects. The soup-tureen and plates were—after the dinner table had been laid—suddenly found under the table just as the family, with some lads from the Military School, were about to take their places. There was much flying about of the kitchen utensils; a towel-horse was discovered hanging from the gas-pipe in a room which no one could have entered; inkstands left their proper place upon the table to hide under a chest of drawers—above and below, in all parts of the house, reigned the same unaccountable activity.

These occurrences, however, were but the setting of other more verifiable phenomena. Some of these occurred before eye-witnesses in such a manner that all remaining doubt as to their reality was swept away. On one occasion Donna Adelaide saw one of the porcelain spittoons rise of itself from the ground to the height of about three feet, turn over in the air and fall again to the floor without breaking. On another occasion my wife witnessed the transport, from one place to another, of a small carpet, which in its aerial flight was kept extended. Dr. Luiz de Moura, an old and well-known practitioner of this city and a gentleman whose testimony will certainly be above all suspicion, can also give evidence to phenomena that occurred in his presence. I sent for him one morning between 10 and 11 o'clock to see some of these wonders, and he came at once, supposing that his professional attendance was required. As soon as he had arrived, I took him into the smaller of the two front rooms and called his attention to the disorder among the furniture. Dr. Moura was surprised, but did not at first understand the meaning of what he saw. I then invited him to step into the drawing-room and we were about to pass

through the nearer of the two entrances—but were yet distant from it—when the curtain belonging to it became mysteriously unhooked, and fell slowly across the doorway as if let down gradually by a living hand. Astonished at this inexplicable occurrence, we passed to the second entrance, but had not reached it when the curtain here fell in just the same way as the first had done. We lifted it and walked at once into the front room, when, however, no visible agent was found for these occurrences. Then in a still more conclusive way the same phenomenon was repeated in the fall of a third curtain that hung close against a locked door leading into the passage. Thus the hypothesis of trickery was completely excluded. On the other hand, Dr. Moura and I were in a fairly good state of health; both of us saw the curtains first hooked back, as shown in the accompanying sketch; in our sight and without our interference they were successively unfastened; and, finally, it was an unmistakable fact that they were down. No part, therefore, of this wonderful experience can be attributed to illusion or hallucination. Dr. Moura, who was still more astonished than I was, at once examined the fastenings and verified that both the ornamental chains and the hook that held them were in a perfect condition. This ocular demonstration of the existence of an occult intelligent force was all the more astounding to him that his previous experience and reading had led him to entirely materialistic conclusions.

Another skeptic of a more dogmatic type was Sr. Joaquin Casal Ribeiro. He would, apparently at least, take nobody's word—not even mine—for the reality of such occurrences. However, as he frequented the house, his turn came to witness the phenomena. One day when he and many other persons were in the dining-room, I discovered in the kitchen a coarse cotton bag of loose texture filled with water and standing up in a basin. I called him to see this strange sight, and then left him for a moment alone while I went to fetch the others. Puzzled, but still unwilling to admit anything transcendental in this new freak of the invisibles, he stood watching it; and, as he did so, there suddenly appeared on the top of the bag—a bundle of linen! His astonishment may be conceived. He placed his hand on the bundle and pressed it down; but on withdrawing the pressure the linen, with the bag of water underneath, surged up again with a soft and swelling motion—in itself so strange and unnatural that it seems to have impressed him as not the least wonderful part of his experience.

(To be Continued.)

HORACE GREELEY AND HIS RELIGION.

BY CATHARINE A. F. STEBBINS.

It was gratifying to find in early summer Grace Greenwood's article in *THE JOURNAL*, and I thank you for it. Sara J. Clarke was a friend of a few of my early years, and this charming, just and loving estimate of the philosopher who established the Tribune and sat on his "Bench" for so long a period, is worthy her best years of newspaper writing. But this may convey a meaning I would not, for I firmly believe many of the later years are the most truly enlightened, and productive of the best results in work, of whatever excellent kind.

It was a pleasure to see Mr. Greeley, and to hear him, as I did two or three times—once in the Court House in Rochester, N. Y., afterward I think, in Cooper Institute, on his view of questions to be met and decided concerning "the institution" of slavery, which appealed to political parties. In Cooper Institute, I believe it was, that he spoke in favor of Woman Suffrage in the earlier discussions. Then during the war I saw him in the office of the Irving House, with his round and rosy face, his fair hair and striking characteristics. He always drew attention,—certainly, if the beholders knew his power.

But aside from political questions, what interested me most was the relation Mrs. Greeley gave me, one winter in Washington, of an experience of her own. She had heard him in conversation say wise things

on religious subjects; but in one of his visits to the Capital where she and their daughters were spending the winter, she requested him to give them, in length, his largest, deepest thought upon religion, and accordingly he named a "Sabbath Day," (as proved to his household) and when it came, he spent it in conversation on these highest themes—of his inspired meditations, contemplations; his readings of the sublime portions of the Bible; the experiences of men, and the teaching of prophets, and other noble lessons—of what was uppermost in his thinking, in the recent months; of the life and words of Jesus,—and of his own conclusions in regard to a spiritual guidance of our life here.

Mrs. Greeley said in closing, substantially that it was one of the most uplifting conversations which she ever listened; one of the noblest communications which a human friend can impart,—and more than once likened him to the inspired, the gracious, the tender Nazarene teacher.

In Mr. Greeley's "Recollections of a Busy Life" in the chapter entitled "My Faith," he tells us that he must have been about ten years old, when in a school book, he first read an account of the treatment of the Athenians by Demetrius. As he cannot rediscover that account, he must be content to give the far tamer and less vivid narration of Rollin, the French historian. "Routed in the battle of Ipsus, Demetrius had withdrawn to Ephesus, and thence embarked for Greece, his resources being trusted to the affection of the Athenians, with whom he had left his fleet, his money, and his wife Deldamia. But he was greatly surprised and offended when met by ambassadors, who informed him he could not be admitted to their city, as the people, by decree, had prohibited the reception of any of the kings—and his consort had been conducted to Megara, with all honor.

The posture of affairs not permitting him to revenge the perfidy, he intimated his complaints in a moderate manner, demanded his galleys, received them, and sailed toward the Chersonesus.

Not many months after, the fortunes of Demetrius were completely restored and he was enabled to settle his running account with those who had proved so treacherous in adversity. Athens had revolted, but when Demetrius had provided for the security of his territories in Asia, he moved against that rebellious and ungrateful city with a resolution to punish her. But his first year was devoted to the conquest of the Messenians, and of some other cities which had quitted his party. But he returned the next season to Athens, which he closed, blocked up and cut off from all influx of provisions; and prevented King Ptolemy from succoring them, by his own and another fleet arriving to his assistance from Peloponnesus. The Athenians had made it a capital offence for any person even to mention a peace with Demetrius, but reduced to extremity they were obliged to open their gates. When he entered the city he commanded the people to assemble in the theatre, which he surrounded with troops, and posted guards on either side the stage where the dramatic pieces were wont to be performed, and then descending in the manner usual with actors, he showed himself to the multitude, who seemed more dead than alive, and awaited the event in inexpressible terror, expecting it would prove their destruction, but he dissipated their fears by the first words he uttered—for he softened the tones of his voice and only addressed to them gentle complaints and amicable expostulations. He pardoned their offences and restored them to favor, presenting them with 100,000 measures of corn (wheat), and re-instating such magistrates as were most agreeable to them. Their joy may be conceived, and how glorious must that prince be, who could always support so admirable a character."

Mr. Greeley, reflecting with admiration on this magnanimity too rare in human annals, says he was moved to inquire if a spirit so nobly, so wisely transcending the mean and savage impulse which man too often disguises as justice, when it is in essence revenge, might not be reverently termed divine; and

the firm conclusion to which I was finally led, imputed that the old Greek's treatment of vanquished rebels or prostrate enemies must forcibly image and body forth, that of the king immortal, invisible, and only wise God."

He had never seen, when he reached this conclusion, he tells us, one who was called or who called himself a "Universalist;" and he neither saw one nor read a page of any one's writings for years thereafter.

When he was twenty years old and on his first Sunday morning in New York, he went to the little chapel on Grand street where Rev. Thomas J. Sawyer, then quite young, ministered to a hundred souls; to which congregation he soon afterwards attached himself and remained a member until he left the city. He was "not converted from one creed to another by studying the Bible alone, but upon rereading the book in the light of my new convictions, I found therein abundant proof of their correctness in the arguments of patriarchs, prophets, apostles and of the Messiah himself. But not so much in particular passages, however pertinent and decisive, as in the spirit and general scope of the gospel, so happily blending inexorable punishment for every offence, with unfailing pity and ultimate forgiveness for the chastened transgressor, thus saving sinners from sin by leading them through suffering to loathe and forsake it, and in laying down its golden rule, which, if of universal application (and why not?) must be utterly inconsistent with the infliction of infinite and unending torture as the penalty of transient, and often ignorant offending, did I find ample warrant for my hope and trust that all suffering is disciplinary and transitional and shall ultimately result in universal holiness and consequent happiness. 'Perfect through suffering' was the way traced out for the great captain of our salvation, then why not for all the children of Adam?"

DETROIT, MICH.

DARWINISM A DELUSIVE THEORY.

By J. MURRAY CASE.

R. W. Shufeldt, M. D., in THE JOURNAL of June 19th has a captious criticism of my article on "Evolution," which appeared February 10th, and also one by Mrs. E. S. Stowe which referred to my article and published May 19th, last.

He says: "To say that the entire body of men and women who have done so (accepted Darwinism) and who represent the thought of the age in which we now live, have been deceived by the writings of Mr. Darwin, is altogether too absurd a statement to require a single line of print to deny it."

When Darwin's laborious work, "The Origin of Species" was first published, he found awaiting him a rich and teeming soil, over which to scatter his mingled seeds of truth and error. There were in the book many valuable truths relative to physical life, and these truths gave a vitality to his work, although the great fundamental basis was erroneous and delusive. It was the best exposition of the theories of life presented up to that time, from the standpoint of materialistic science; and as such it became accepted by leading scientists, and was by their endorsement made respectable and fashionable.

It therefore, at once became a new and powerful weapon in the hands of anti-Christian, the infidel, the knave, the Bible critic, and the atheist, and they all left their grazing and rushed to it with a bellow, like cattle to their salt; while the passive sheep looked on and bleated.

Under such circumstances it was but natural that it should have an abnormal growth; and that the flood-tide should carry all before it except the few with higher spiritual illumination who have stood upon the hill tops nearer the sunlight of heaven, and watched patiently the inevitable return of the ebb tide, which now begins to creep slowly up over the dry barren beach.

The psychic forces, which are at the root of all life being, at the present time, so imperfectly understood, it follows that those who from spiritual

glimpses have discovered the errors taught by modern evolutionists, cannot well sustain them from a materialistic standpoint, for the reason that the evidences are largely of a spiritual nature, which the materialistic reasoner will not consider.

The poet, or the seer may see the incarnating fingers of superior spiritual beings planting and nourishing new seedlings as the world ripens and is prepared to sustain them, and away off in the distance they may discern the approach of waves of true knowledge relating to the origin and laws of life, which to them is a reality, though to the world but a dream.

These waves sometimes stream in upon those who have accepted and advocated the false theory of the "Transmutation of Species," and for a time they waver.

This feeling came upon Mr. Darwin many times during his labors, as he has frequently recorded, and even now as he enters upon the verge of that higher knowledge, he often feels that he has builded but a cob-house, or a castle resting upon the shifting sands.

This feeling of insecurity is shared by all the scientists, and by every thinking man however much he may stand up in defense of the doctrine, and in it we have the foreshadow of its fall. There cannot be found a scientist living who will boldly declare that the theory of "transmutation of species" upon which Darwinism rests has been proven beyond controversy. It therefore follows that it is a mere plausible theory, and nothing more. Upon this point the "People's Cyclopaedia of Universal Knowledge" says: "As a hypothesis the theory has great plausibility, but lacks the support of one accredited instance of the origination of species by natural selection, which defect is admitted by its most ardent advocates." In view of these facts, is it polite on the part of the learned doctor to stigmatize those who do not fall in with the theory as "crassly ignorant?" It is barely possible they may be a very great way ahead of him in their search after truth; and that when he comes along up to them with his, (to quote his own language) "spade is a spade, kind of knowledge taught me by my confreres in biology," he may find the truth bearing rocks blasted out from the mountains by the advance miners, all broken up—hammered into dust—and ready for his homeopathic "spade" to scrape about.

I cannot enter into the logical part of this discussion without occupying much space, and it is probably a little premature to discuss this matter from my standpoint, as the "transmutation" theory must exhaust itself, which it will do before a great while. The basis is insecure. Let me predict, (and I have seen the process in many spiritual visions) that psychic science will soon prove the fact of spontaneous production of life under a system of slow materialization, whereby matter is put in motion and kept moving upon a spiritual counterpart, which is all there is of physical life.

The materialization being gradual and of slow process, the elements are gradually made to cling to the soul fluid, and a circulation is thus produced corresponding to the circulating soul fluid, and when the waste begins to be thrown off, and new physical matter taken on, then continued physical life begins. In this manner let a materialized spirit be kept in darkness, and the proper temperature for a sufficient length of time to "educate" as it were the atoms of matter, so that they communicate their "education" to the next incoming atom before they pass off, then we have physical life.

The experiments of scientists upon spontaneous generation of life such as those by Prof. Tyndall, were environed by gross arbitrary, physical conditions, and of course must have been failures.

A photographer cannot develop a picture in the glare of the sunlight—neither can spontaneous life be produced without suitable conditions. The experimenters in the psychic sciences will soon recognize this truth, and at no distant day the fact of the spiritual origin of all life will be demonstrated be-

yond question, when the great Darwin delusion will vanish.

JACKSONVILLE, FLA.

WILL POWER AS A TONIC: A PSYCHICAL EXPERIENCE.

Everybody knows that a tonic is something that strengthens, something that takes away debility and restores vigor. But as a rule very few people know which are the best tonics. Indeed generally on this subject there is a great lack of knowledge in all of us, even the wisest. It is in order to help to dispel some of this darkness that I wish to write on this subject during a month when the thermometer goes up to nearly or quite 100 degrees in the shade and even strong people feel relaxed and weakened. One of the very best of all tonics is will power guided by knowledge and wisdom. Even a moderate amount of will power will, if rightly directed, accomplish wonders, and a strong will untrained often does a great deal of harm. In order to illustrate my subject I will give a case. It was related to me by the father of the girl, and he had himself direct connection with calling the will into action which proved so useful. He had lost all his children except one; naturally he was solicitous for her health, but in spite of care and prevention she was taken down with diphtheria. Under the care of her physician she grew worse and was at death's door. A council of doctors was called and they pronounced her case hopeless. Indeed she was then sinking into that comatose state which precedes death. When the doctors announced this to the father he wrung his hands in agony and left the room to get a moment to himself to consider what to do. Though not a praying man, he involuntarily began to pray for guidance. Strange to say, some unknown influence came over him to which he yielded. Almost unconsciously he went back to the bedside of his child, pushed the doctors and nurses to one side, took his daughter's hands one in each of his and called out to her with energy: "Lizzie, don't die; use your will, breathe, don't die; use your will, breathe deeply, use your will with all your might." Those around him thought him mad, but did not interfere. In a few moments Lizzie opened her eyes and he again said to her: "Use your will, breathe deeply." "Yes, papa," she answered feebly, and she did and slowly she returned to life to bless her father who had called her back to love and bless him. It would be very interesting if we could know just what it was that prompted him to this unheard-of procedure. It certainly was not his experience, for he had never before heard of such a thing. Could it have been instinct, an old instinct buried in modern learning, but still lying dormant in some unused corner of the brain? But instinct, we think, is the result of the exercise of any function till it becomes automatic, and here is an automatic action apparently without the preliminary action which leads to it.

Professor Myers, who writes so learnedly on subliminal consciousness for the London Society of Psychical Research, would say it was the subliminal self that for a moment came to his aid. The subliminal self, of course, we know little of, but we may imagine it to be the spiritual part of our being far wiser than our conscious selves, untroubled by the worries and cares of life, that like a great master took the case in hand after all other means had proved unavailing.

The Spiritualist sees in it spirit interference. The Christian, an answer to prayer; the phrenologist, the wonderful power in the human intellect to adapt itself to new environment and conditions, and he will perhaps add the living matter of the body was not then dead. The earnest, vigorous stimulus of the father's voice on the nerve centres woke up to new action the heart and lungs and set the machinery of the body once more in motion. In it he sees nothing supernatural. We can afford to wait and enlarge our knowledge before demanding the true explanation if this is not it. The lesson we can draw from it is, however, a practical one. Use your wills, train them to be used wisely and rightly, for the will is one of the best tonics in the whole world. In a future number I will perhaps continue the subject. Meanwhile, if any of my readers have had any experience in the use of the will as a tonic, let them write to me.—Jennie Chandler, in Dr. Holbrook's Journal of Hygiene for August.

"PUBLIC TESTS."

Among Spiritualists and those interested in investigations of phenomena purporting to be by spirit agency, there is naturally a desire for "tests"—indubitable proofs of the existence and identity of spirits. They visit mediums to get evidence that spirits can and do actually make known the fact of their survival of death and that those who have passed from this life can prove their identity by manifesting characteristics and peculiarities which they alone possessed while in the flesh, and by stating facts and circumstances known to themselves and to the investigator, but not known to the medium. If the investigator is careful and cautious he will, having received a communication purporting to be from a particular spirit, consider whether it was possible for the medium to have been in possession of the knowledge imparted, whether the medium could have obtained it in ordinary ways, and if not, whether it could have been obtained from his own mind by thought-transference. The best test is a communication showing unmistakably knowledge of facts and circumstances certainly not in the mind of the medium nor in the visitor's mind and which derives its evidential value wholly from subsequent verification. Of tests of this character we have personal knowledge, be their significance what it may.

Some hold that there is a universal mind that is in possession of all knowledge, and that the psychic may draw from this source and thereby catch glimpses of coming events as well as of far-distant occurrences. Neither this hypothesis nor others shall we attempt to discuss here.

During our visit to Lake Brady this month we had an opportunity to see some "public tests." The medium appeared on the platform and proceeded to describe spirits which, he said, he saw,—their appearance, the manner of their death, etc., and he concluded by giving their names, the names of the person or persons present for whom they had a message and by repeating what they said. At four meetings we attended about twenty "tests" of this character were given. There were but two or three slight mistakes made, and in every case the spirit described and the names given were readily recognized by one or more persons in the audience who generally were pointed out by the medium.

If these "tests" were given in good faith and in entire honesty they were remarkable. If the medium had no knowledge of the twenty persons whom he described, in some cases minutely even to a scar on the cheek, whose manner of death he also described with circumstances in their lives, and whose names he gave, together with the names of those for whom he repeated the message which he said he heard—if the medium had no knowledge of these persons and facts, then he is a medium or psychic of wonderful powers with whom Mrs. Piper of Boston is not to be compared, and he is just the man thousands of scientific investigators would pay liberally for an opportunity to witness evidences and illustrations of these powers. If the medium only tells about dead persons what he gathers before he comes upon the platform, he is, of course, an impostor and a fraud.

It seems he had been at Lake Brady the previous year, that he was acquainted with many who were in attendance, that at least several of those he described were well known in the county, that all the knowledge necessary to enable him to give the tests was obtainable from papers and persons.

We took especial pains to ascertain the views and impressions of a number of leading Spiritualists in regard to this medium. Distrust was general, and disgust was the feeling of some. All agreed that the so-called tests were of no value, since in every case he might have gathered the information needed, while some went so far as to say that mediums of the class to which he belongs were in communication with one another, that they had written lists of names, personal descriptions, etc., of which they made use in giving these tests. Three mediums on different occasions, we were told, made precisely the same statements in regard to a prominent person

who had died, and that the statements contained an error which was repeated by all.

One of the most prominent of these public test mediums several years ago at Lake Pleasant, Mass., gave a description of the spirit of a local celebrity, a negro named Abe Bunter, who was ill and of whom an obituary notice had appeared prematurely in the papers, but who was still in the flesh, as he is we believe to-day, and now over a hundred years old. Later, the same medium gave public tests in a town in the State of New York, where in his room after he had gone was found a lot of newspaper clippings which contained all the names and facts with knowledge of which he had astonished his audience the previous evening! Mr. Bundy sent the medium a dispatch asking him to clear himself if he could, offering the use of the columns of THE JOURNAL for that purpose. He made a feeble reply and Mr. Bundy, who had tried to regard him as honest after the Abe Bunter affair, now entirely lost confidence in him. Still the medium goes about the country giving the same kind of tests.

Whether the medium whose tests we witnessed at Lake Brady is a genuine medium or not we shall not presume to decide; but the "tests" as such had no value whatever for us, and so far as we could judge, owing to the general suspicion of fraud, made but a faint impression on the audience. Yet among the indiscriminating there is sufficient belief in these and other public "tests" to make a demand for them and they are among the attractions at the Spiritualist meetings all over the country. Of course they have to be provided for at the Spiritualist camp-meetings. But the more intelligent Spiritualists see that they are no tests at all and the time may come when the managers of meetings will dispense with them altogether. There can be no test of anything which is called in question when the conditions of deception and fraud are not guarded against, and the methods of proving spirit agency and identity which are called public tests, some of which are known to be fraudulent and none of which meet the requirements of proof, repel rather than attract intelligent and honest investigators.

A SEPARATED NATION.*

Mr. H. L. Hastings, who is well-known as the author of "The Inspiration of the Bible" and other Christian publications, begins this work with the statement that "the most remarkable race that lives or ever has lived on the earth, is the Jewish race; and the most wonderful national phenomenon of this or any other age is the perpetuated existence and past and present condition of the Jewish people." To this statement is added the assertion that their history antedates the authentic records of all other nations, and that they have a literature more widely diffused than that of any other people. Notwithstanding the tyranny they have endured and the outrages and disabilities to which they have been subjected by the alien peoples among whom they dwelt, the Jews are now "nationally considered, the purest blooded, the most healthful, sober, temperate, moral, independent, and progressive race on the earth, in proportion to their numbers and their opportunities," and they are probably "more numerous, wealthy, learned, and influential than at any period of their existence."

Exception might perhaps be made to some of these assertions, but it cannot be denied that the history of the Jewish race is very remarkable, and that it possesses features which might lead us to suppose the Jews have been kept apart and perpetuated as a "separated nation" for special reasons. It must be remembered, however, that the Jews are not the only people thus situated. The gypsies are in some sense a more mysterious and peculiar race than the Jews themselves. The latter are known to have sprung from Judea, but the place of origin of the

former has not yet been clearly settled; although on the evidence of language they are supposed to have—after having lived for a long period in Persia. The gypsies have been persecuted and driven from one country to another like the Jews, and yet they are still found everywhere, and have remained the same peculiar people they were when first they appeared in Europe. They have apparently special gifts and occupations, and if the Jews are to be regarded as the chosen people of God, the gypsies may be classed as the chosen people of Satan, for they are children of darkness. The parallel may be carried still further, for as a strain of Jewish blood has been introduced, by the operation of various causes, among the nations who have from time to time given them refuge, such is the case also with the gypsies. This would seem to have been particularly the case in Scotland, although it must have been so wherever they have been compelled to acquire somewhat settled habits.

That community of blood has kept the gypsies together as a nationality distinct from other peoples in whose country they reside is probable, but there have been secondary causes, such as peculiarity of habits and of language, and intermarriage among themselves. If the separation of the gypsy nation can thus be explained, why not also that of the Jewish nation, without calling in the aid of a supernatural cause? Persecution is usually a source of strength, and the natural viability of the Jewish people, explains their increase under disadvantageous circumstances. Undoubtedly their sanitary regulations, which have been ascribed with little reason to Moses, have largely promoted their health and longevity, particularly the prohibition against eating the blood of animals. There is nothing miraculous in that, nor yet in the intellectual activity or the wealth of the Jews as a people. They are money-makers by hereditary tendency, and as they have been debarred as a rule from political careers they have been impelled when intellectually inclined to study philosophy and science.

All the circumstances of Jewish history compelled them as a whole to remain a separate people, and they were powerfully reinforced by the fact of their being regarded by their Christian neighbors as religious lepers. That they retained until modern times a deep religious spirit is very probable, in which they differed completely from the gypsies, who appear to be without any religious sentiment; though strangely both Jews and gypsies are noted for their musical ability, although in the former case in composition and in the later case in execution. The very religion of the Jews, with its peculiar customs and observances, compelled them to remain separate from their neighbors, and thus tended to perpetuate their race type. Now, however, that the old religious exclusiveness is being broken down there is a more general social approach between them and their Christian neighbors. The reformed Jews have long recognized the possibility of a reconciliation between Judaism and Christianity on the broader base of what may be termed natural religion, those natural elements of worship which pervade all the advanced religious systems. When such a union actually takes place the Jew will have only to cease to perpetuate the barbarous rite of circumcision in order to lose his racial peculiarities. For as there will be no religious or other distinctions to be maintained, there will be no objection to intermarriage between them and their neighbors, and the race type will gradually be lost or at least greatly modified. When this takes place the problem of the "separated nation" will have solved itself.

To any one taking this rational view of the case the inquiries made by Mr. Hastings, as to whether the Jews are the people of God now, will not have much interest, nor will the question as to whether or not the Messiah expected by the Jews has actually come. Those who are ready to meet the reformed Jews half way, as well as these Jews themselves, will consider that if the Messiah has actually come he has done his work and that it is not necessary to formulate a creed before entering into the inheritance of it. The

*The Separated Nation. By H. L. Hastings, Editor of "The Christian." Boston: Mass. Scriptural Tract Repository, Boston, No. 47, Cornhill. Cloth, 35 cents. Paper, 20 cents.

come from India and reached Europe by way of Egypt—for which reason they were called Egyptians—enfranchisement of religious thought has proceeded more rapidly in this country than elsewhere, part of its fruits being the establishment of Ethical Societies the chief promoters of which are nominally Jews. Curiously enough Mr. Hastings looks upon this country as the land of Jewish enfranchisement and, with either ignorance or disregard of the position they hold in some European countries says, "here, for the first time since the sons of Israel wandered in exile, has there been an asylum opened where the Jew could find rest and refuge, justice and right." Thus the Jew is receiving here enfranchisement of two kinds, one of which is somewhat discordant with the author's views as to the religious future of the Jew. These we cannot endorse, but his small volume contains much valuable and interesting information on the subject of the Jews, particularly as to their intellectual life, the present exuberance of which is probably due to the removal of the hindrances it had before suffered. These having been removed it is hardly likely that the Jews will return to their old paths or tread those of any orthodox Christian faith. The tendency now is to the widest range of religious thought.

THE REWARD OF LABOR.

There are certain features of the labor question which, in the interest of all parties, should not be lost sight of. It is impossible to form a right judgment on any question unless we know all the facts, and this is true in an especial degree of the labor question. The public press is constantly reminding the working man that a low tariff means low wages, because he will have to compete with the "pauper labor" of Europe. Whether this is a proper designation of labor in the European countries with which the manufacturers of this country have to compete is very questionable. The term "pauper" is purely relative and those to whom it is applied may be, and in many cases are, relatively as well off as the ordinary working population of the United States. At present, however, what we wish to point out is that the American workman has been largely supplanted in his own country by the very element whose competition abroad he is told to fear. It is a fact, which would be inexplicable if we were ignorant of the peculiarities of human nature, that while large manufacturers have strongly supported protective legislation they have, if not actually imported men from Eastern Europe, where wages are low, employed such laborers in large numbers, to the exclusion of the more highly paid native workmen.

Such a condition of things has existed for a considerable period in Massachusetts. The cotton mills in that State were originally model institutions, to which bright young girls were attracted from the country districts by the high wages paid and the care with which their health and comfort were attended to. The mill workers at Lowell were regarded by Europeans as the spoiled children of factory life, but they were not destined to remain such. When the steady flow of Irish immigration set in many of the new comers settled in the New England States, and as they were willing to work for lower wages than the native Americans they gradually took the place of the latter in the cotton mills. But the Irish were not destined to remain there undisturbed. Want of work at home led many French Canadians to cross the borders and establish themselves in the New England States. They made their way to the cotton manufacturing districts and being a thrifty folk and willing to work for low wages they gradually to a considerable extent supplanted the Irish. Nor is this round of change complete. The Poles have begun to take the place of the French Canadians and it will not be long before this lowest depth is reached.

A similar state of things has occurred in many of the most important industries in this country, and it much weakens the case of those who fear the competition of the men who manufacture the cheap goods of Europe. There are two other points which

have a close connection with the tariff as a labor question, and which are seldom referred to in print. One is that, although the American workman receives higher wages per week than are paid in Great Britain in the same occupation, he earns during the year but little if any more than his British rival. The explanation of this fact is that while the latter usually works continuously all the year round, the former seldom does so. This is partly owing to the shutting down of machinery and closing of manufactories during part of the year, but is due in a large measure to the unsettled habits of the American laborer. He is fond of a change and it is not unusual for him to be idle for weeks together. Much time is lost moreover through the habit of wandering about the country in search of work. It is often said that the American works more rapidly than the foreign laborer, and it may be thought that the amount of work he performs during the year is equal to that turned out abroad. But the smartness of the American workman is not always attended with the best results. Carelessness and speed often go together, and they are not unusually associated with waste of material. We fear that waste has almost become a national failing with us. It arises in great measure from the abundance which nature has bestowed upon us and the great commercial prosperity we have on the whole enjoyed since the civil war. Such waste, which is only a phase of extravagance, is not confined to domestic establishments but is found in many manufactories where strict economy is not practiced.

It may be easily seen that with these two sources of loss, waste of time and material, there must be a proportionate reduction in the value of the year's manufactured produce. If a man were to work all the year round his earnings would be greater than they are now, and if there were no waste of material employers would get a better return for their invested capital and they could afford to pay higher wages. In this direction we believe is to be sought the remedy for the predicted evils to arise through the present reaction from the inflation of business. What is lost on the one hand may be gained on the other, if the lesson of economy which recent events have enforced is taken to heart. It is difficult for a people to change their habits but it will have to be done in this instance if we are to retain the lead among nations we have gained. Extravagance is sapping our national strength in various ways. Our natural resources are being recklessly wasted, and although individuals make large fortunes, which are often as recklessly squandered, and others may enjoy unwonted prosperity, the time must soon come when, unless our habits change, there will be a general collapse attended with terrible suffering. If the newspaper press, instead of continually harping for political effect on the cuts in wages, would enforce earnestly the good lesson of economy, they would give more evidence of their fitness to be the moral teachers of the people than it usually exhibits.

Many left-handed people, says the *Lancet*, have great facility in writing in this way, and it is really the natural way in which writing would be done with the left hand. It is taken advantage of by such as can use it freely and readily in writing, say post cards, for it is a simple and easy way of concealing the meaning, so long as those through whose hands the document passes are ignorant of the simple solution. For this it is only necessary to hold it before a mirror, when the writing appears as ordinary left to right writing. Hence the name "mirror writing" is the one commonly applied to it. As regards its explanation, it is not easy to understand that mirror writing would be naturally used in writing from a copy, because even if it were, in an automatic way, a comparison of the copy with the original would at once show the difference; but, on the other hand, in writing without a copy the mental image will, in the case of one who reproduces it with the right hand, fall into certain lines and curves produced in a certain way, while if the left hand is used the lines and

curves will naturally be written in the reverse way—the way easiest for the left hand. It may be asked, Why then does not every one who tries to write with the left hand not write mirror writing? This, we believe, depends upon the strong association which years of habit have formed between the mental picture of the word and its actual reproduction on paper, an association so strong that the mind, as it were, rebels and forces even the left hand to reproduce the familiar form. In left-handed people this reversed writing is, as we have said, not uncommon when the left hand is used. In a certain proportion of others who have never written with the left hand the attempt to write a given word with the left hand will naturally be made in the right to left and reversed form. Thus it is sometimes seen in the case of patients who, having lost the use of the right hand, in trying to write with the left naturally write mirror writing. But it is uncommon, as we have hinted, probably on account of the strength of the bond between the mental image and its concrete symbol.

Referring to the causes of the universal increase of crime Henry Charles Lea in the August Forum, says: One of them unquestionably is the marked increase in the consumption of intoxicating liquors, which is shown by the statistics of almost every nation. Tolstoi may perhaps exaggerate when he asserts that alcohol is accountable for ninety per cent. of crime, and that, of women who go astray, one-half yield to temptation when under its influence; but the best-informed criminologists ascribe to it a large share, not only in stimulating to crime and in blunting the moral perceptions, but also in producing the peculiarly dangerous class of born criminals, who are hopelessly incorrigible. Marro found, by investigation among convicts, that forty-one per cent. of them were children of drunken parents; and the incalculable extent to which such hereditary criminality will infect society is amply shown in Dugdale's remarkable study of the Jukes family. The immense development in recent times of the urban population is another fruitful source of increasing crime; for cities, through their temptations and contaminating associations, are hotbeds of vice. The increase of wealth among all classes is to be reckoned as another cause; for, contrary to the popular opinion, poverty is not an incentive to crime. Morrison tells us that every rise in the rate of wages is followed by an increase of offenders, and that the prisons are never so full as in a period of general prosperity and abundant work.

Spirits are actuated by the same impulses as we are in the general conduct of life says the Searchlight. Personal likes or dislikes influence them to do this or that thing in preference to something else. And it is because Spiritualists lose sight of this fact that they are so often misled and disappointed. A mean and spiteful man or woman will make a mean and spiteful spirit, for there is nothing in the process of death to change the character of the person. On what grounds can we expect a departed medium, for instance, whose whole life while here was devoted to the questionable purpose of making money by administering to the vanities and weaknesses of his or her visitors instead of trying to spread abroad a real knowledge of spiritual matters, to change the character of his or her communications through the channel of another medium. Spiritualists, as a body, are not critical enough—they are either too credulous or too skeptical, both of which are obstacles to the acquirement of knowledge.

Society we must have; but let it be society, and not exchanging news, or eating from the same dish. Is it society to sit in one of your chairs? I cannot go to the houses of my nearest relatives, because I do not wish to be alone. "Society" exists by chemical affinities, and not otherwise.—Emerson.

VOICE OF THE PEOPLE

THE BABBLE OF LIFE.

By WILLIAM BRUNTON.

From the first I have been chosen in the ranks of right to stand,
Giving all my hopeful nature to the universe so grand!

Centuries of centuries find us winning babbles for the true,
By the marches far behind us, we the wrongs of time can view.

Far before us gleams assurance that at last the right shall be,
Knowledge, truth, and virtue covering earth as sea the sea!

Hark! I hear the bugle blowing, giving warning of the fight,
All the soldiers fieldward going, tramp and sing for truth and right.

All the host is in the battle, only cowards stay behind,
Cannon boom and muskets rattle, smoke and dust the vision blind.

Yet we follow flying colors, they have led the ranks before,
Where the veterans press we follow, thro' the peal, and din, and roar.

Gun in hand beside my comrade, on and onward do I press,
Tho' the ranks are growing thinner, tho' I feel the day's distress;

Up and onward we must hurry, much remains to win the field;
Care and trouble, toil and worry, we endure till foemen yield:

The fight goes on for ages, man pursues the stirring strife,
Till death he so engages, learning this is truest life!

VEGETARIANISM IN RUSSIA.

TO THE EDITOR: In the midst of so many things which forebode strange eruptions in the not far distant future; in the midst of such a chaos of isms offered by so many who are so willing to play upon this world's stage the part of physicians, regardless of the fact that those who know not how to heal themselves neither know how to heal others; there is one great force silently working and steadily gaining ground among the children of men. It is the force which proclaims in unmistakable language that the shedding of blood of animals is a crime which leads to greater crimes (if there be greater crimes), and that the feeding upon the mangled and torn victims is one of the chiefest sources of that species of degeneracy which manifests itself in the form of "man's inhumanity to man." The growth of this force, which leads an ever increasing number of the human species away from the horrors of the slaughter house and the filth of flesh pots, is to me the surest indication that some day life upon this planet will cease to be but a mere "Flebilis ludibrium"—a tragic farce; it is a promise of happier days, when a "vigorous race of undiseased mankind" will once more reappear, as in the days of early nature, the age which men call golden. Nor is this great moral force confined to English speaking countries, but it has penetrated even into the dominions of the Czars, where no ray of freedom, or hope, is ever allowed to disperse the prevailing darkness, and where despair has become so general that

"Nothing
But who knows nothing, is ever seen to smile."

From a recent issue of the Odessky Lystock, the most prominent daily published in Odessa, Russia, I translate the following item, which shows fairly the extent and tendency of this movement:

"The vegetarians are jubilant. Their forces are daily increasing. Such is the triumphant announcement made by one of the champions of non-murdered food in the columns of Russkaya Zhyzu (Russian Life). During the last two years, says he, vegetarianism is quietly but remarkably progressing. The cook book for the preparation of non-butchered foods is not as yet completed, and vegetarians are awaiting its appearance with considerable impatience. . . . Outside of this undertaking they are endeavoring by an united effort

to accomplish such other objects as will contribute largely toward making our daily food less expensive, more healthful and moral. The book is published by the well-known book publisher, Syteen, of Moscow, and is now ready to be put on sale. In the meantime the vegetarians are working on two other and very important propositions:

1. They wish, and are fully able, to open at St. Petersburg two restaurants where palatable and nourishing foods will be prepared from such articles as are furnished by the vegetable kingdom, at a cost of 25 kopecks (about 15 cents) per meal; and

2. They are organizing a company at St. Petersburg for the publication of a weekly vegetarian journal the name of which is to be Pervaya Stupen—The First Step. We may fully expect that the publication to be issued by the adherents of non-murdered foods will be marked by its love for universal peace in the domain of foreign politics."

The friend of mine who sent me the clipping from the Russian newspaper, recalling the fact that but a few years ago very little, if anything, was ever heard there of vegetarianism, exclaims with a pathos that is so characteristic of the Russian language: "Oh! if but in all else such progress were made there—what a blessing it would be for Mother-Russia!" It is hardly necessary to state that, unless one's heart be of stone, such a cry of despair will at once set ablaze all the regions of anger and hatred in the human heart. And how tormenting are these flames to those who know something about the woes of sorrow-stricken Russia! Sulphurous, like those of the most infernal regions of Inferno, are such flames! And they blaze, and burn, and grow upon what they feed on! And, indeed, whose heart would not burn

... "to think that such a blooming part Of the world's garden, rich in Nature's charms,

And filled with social souls, and vigorous arms,

Should be the victim of that canting crew, So smooth, so godly—yet so devilish too; Who armed at once with prayer-books and with whips,

Blood on their hands and Scripture on their lips,

Tyrants by creed, and torturers by text, Make this life Hell, in honor of the next?"

Such exactly is the state of affairs in Czar-ridden Russia—a painful and awful reality. And yet in spite of all the terrors inflicted upon the long-suffering country by the House of Horror and Death, the cruel and insane dynasty of the Romanoffs, the people nevertheless are trying to grow in whatever direction the cruel hand of the existing absolute despotism does not attempt to check such growth.

"Oh monarchs! could ye taste the mirth ye mar,
Not in toils of Glory would ye fret;
The hoarse dull drum would sleep, and
Man be happy yet."

But I started out to write on vegetarianism only, and the reader, I hope, will pardon me for having somewhat, though not altogether, deviated from the subject.

WM. H. GALVANI.

AN OPEN LETTER TO MR. H. L. HASTINGS.

SIR: I have no desire nor do I consider myself capable of engaging in a theological controversy with one who is unquestionably the leading Christian apologist on the continent; and yet I cannot forbear directing your attention to the following statement contained in your pamphlet on "The Bible a True Book," an assertion so erroneous, I think, and in such opposition to the opinions of all Christian scholars, except yourself, that even a tyro in debate need have no fear in disputing the truth of such a proposition, no matter how great or learned the person injudicious enough to give it utterance: "A few words were dropped out, and others of precisely the same significance inserted here and there. Sometimes the sense or construction was slightly varied; certain trivial errors of copyists and printers were corrected; but to all intents and purposes everybody saw before they had read half a page, that it was the same old book which they had known and read from childhood, and which was translated and issued under the authority of King James in the year 1611." (This refers to the revised New Testament.)

Now, sir, I think all that is necessary to refute the above contention is a refer-

ence to the passage in one of John's epistles, rejected by the late revisers, which is the only test by which the important doctrine of the Trinity was positively taught, and that on which it was deemed by orthodox Christians to be infallibly established. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." (1. John V: 7.)

Of course it would be quite easy to show that owing to omissions and changes there is considerable difference in matters considered by orthodox as essential between the late revision and the edition of 1611; but the one reference I have made is quite sufficient, I think, to disprove your statement that the revised New Testament is exactly as regards the substance "the same old book. . . . translated and issued under the authority of King James."

If, however, I am mistaken I should be much pleased to be placed right upon the subject; and as the matter is an important one and of universal interest I trust you will send your answer to the editor of this journal, who, I feel sure, will be as ready to give your letter a place as anything treating the subject from an opposite standpoint.

Respectfully yours,

J. ROGERS.

TORONTO, ONT

THE PHYSICAL AND THE PSYCHICAL.

When the mental physiologists discovered that thought and feeling are accompanied by molecular changes and motions in the gray matter of the brain some concluded that it was going to appear that the mind was merely a secretion of the brain. But it was soon found that the difficulty of accounting for the faculties of the soul on physical basis was as great as ever. Du Bois Raymond said: "The facts of consciousness can never be explained by physical science." Prof. Ferrier said: "We may succeed in determining the exact nature of the molecular changes which occur in the brain cells when a sensation is experienced, but this will not bring us one whit nearer the explanation of the ultimate nature of that which constitutes the sensation." Tyndall said: "The passage of the physics of the brain to the corresponding facts of consciousness is unthinkable." Herbert Spencer said: "A unit of feeling has nothing in common with a unit of matter." John Fiske said: "The only thing which cerebral physiology tells us when studied with the aid of molecular physics is against the materialist, so far as it goes. It tells us that during the present life thought and feeling are always manifested in connection with a peculiar form of matter, yet by no possibility can thought and feeling be in any sense the products of matter."

The sober second thought soon came and it is now very generally conceded even by materialists themselves that they cannot claim all they at first thought they could, and that too much was made of the facts which looked in that direction. Nor will it be denied that the still more recent discoveries in physiological and biological science are against that doctrine. A decided reaction has taken place, especially in Germany, which had become the stronghold of materialism. It is said that in nature the antidote to every poison may be found near it. So it has been in the history of materialism. Before the recent reaction the leading materialists were Germans. Now the foremost opposers of materialism are Germans. The leading scientists of Germany are anti-materialistic. Her most distinguished philosophers and scientists of late years, such as Lotze, Ulrich, Wundt, Helmholtz and Frey, declare that in the present state of knowledge materialism is untenable. Even Bain fully concedes that Buechner, Vogt, Moleschott and Haeckel are not in the ascendant in Germany. But the recent investigations of the Society for Psychical Research have brought to light faculties and powers of the soul which have done more, perhaps, than anything in late years to prove that the soul is only an inhabitant of the body and not a product of the body."—Rev. Dr. Sprecher.

CATARRH AND HEADACHE.

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WOMAN AND THE HOME

WHY DID WE MARRY?

Why did we marry—you and I?
Ah, me! why did we? In our youth
I loved I loved: and your reply,
Heart-sung, yet silent, seemed the truth.

Beside our love's now swelling tone
How faint was that first throb, dear heart!
It was a babe that since has grown
Big as the world of which we're part.

Ay, bigger yet, like Paradise:
For when you told me to your breast,
Or I drank deep from your dear eyes,
The world's forgot, with all the rest.

Give more, dear nobler half! I thirst
For all the love you once kept hid.
What if we did not love at first?
Thank God, sweet wife, we thought we did.

—Julian Ralph, in McClure's Magazine.

LADY HENRY SOMERSET'S THRIFT CLUBS.

Emily M. Burbank writes in The Chau-tauquan for July an account of the "Thrift Clubs" that exist among the tenantry of Eastnor, Lady Henry Somerset's castle. By means of these organizations families pay their savings to Her Ladyship, a few pennies a week, for necessary articles and receive a discount on each purchase. She says: There were always some who could not afford to have coal at all, owing to the expense of transportation from Ledbury to Eastnor, three miles over a hard, hilly road. Now, by joining the club, and paying only a small amount each week, all of the tenants can buy their coal at a low price, Her Ladyship buying it in summer at wholesale and bearing the expense of delivering it. That "every penny counts" is an old story, but it might be oftener repeated and more practically illustrated by mistresses of households both large and small. Some families I know do encourage their servants to join building associations and to open accounts with the savings bank; others occasionally buy good durable material at wholesale and sell to servants at wholesale prices, saving them from poor bargains with "cheap John" as well as training their judgment and their taste. It is a far better plan than buying a dress every now and then to give them, and catering too often to the coarse taste of the servant. That true missionary work can be done in this way never occurs to many. I have known women of maturity and large experience who were ardent workers in mothers' meetings and other charitable organizations and were even willing to help make their servants' dresses, who yet would not scruple to sell them their own handsome, but cast-off clothes, utterly inappropriate for their wear, and at prices quite beyond their means. It may be well to add that one result of studying the Eastnor clubs, is a shoe club for some of the poor of Berlin, Germany. Since education is compulsory in that city, and no child allowed to attend school without neat shoes, this particular form of club recommends itself to the very poor. The care of the club is in the hands of the district city missionary, he being judged the one best informed as to who among the poor are worthy of such assistance. This charity is quite a new one in Berlin, and at present its reports point toward success.

There is a statement anent the slaughter of birds for millinery purposes in the Edinburgh Review that ought to call a halt to the wearing of dead birds on bonnets. The presence of these birds is to be attributed to thoughtlessness rather than to cruelty, for women are not cruel as a sex or a class. The same effect and amount of adornment can be secured, to all intents and purposes, from cloth of different colors and textures, or from feathers furnished by birds that it is unnecessary to put to death. In a single province of India 30,000 black partridges were killed, in a hunt of a few days, to supply the European milliners. In Lahore 200 of the somewhat rare kingfishers were killed by one man in a month. At a London auction-room not long ago there was a sale of 900,000 skins of birds freshly received from the tropics. One dealer in London received in a single consignment 112,000 dead birds and 800,000 pairs of wings. In islands north of Scotland there

is a constant slaughter of gulls and kittiwakes, whose wings are popular, many of the birds being just out of the nest, and not full fledged. Besides the birds that are actually secured by the hunters, there are thousands that survive the shot, and succeed in getting away with broken wings and bleeding bodies to die in the shubbery. On one small island in the Shetland group 9,000 birds have been slaughtered in a single fortnight.—Brooklyn Daily Eagle.

Senator Hoar, who takes the side of the woman suffragists in a controversy with Rev. Dr. J. M. Buckley in the August number of The Century, says: I do not think that the capacity to bear arms, which is sometimes suggested as essential to the right to vote, has anything to do with it. It is said that it is not just that any class of persons should have a voice in deciding whether the nation shall go to war that is not itself exposed to the perils of war. But we apply no such principle to the large number of persons who are above the military age, the persons who are physically unfitted to bear arms, or the persons whom we exempt because of their profession, as clergymen, or because of their being assigned to other public duties, as legislators. Certainly the woman who cannot go to war does not so much deserve to be disfranchised as the man who can go and won't go. Besides, in modern times women have to bear a large share both of the risk and the burden of carrying on war. That new occupation—I am sometimes tempted to say the most valuable and useful of all professions which in our time has been added to the list of highest human employments—that of the trained nurse, belongs to women.

Gardening is destined to become a part of the general education of women. Its value in the kindergarten system cannot be overestimated. Already in several kindergartens flowering plants are kept in the school-room and the children are taught to properly care for them. The result of this innovation is said to be highly satisfactory, since the work develops traits add talents not acquired by other means. Not only for kindergarten teachers is a knowledge of gardening valuable but also for instructors of the higher grades. Recently the thorough understanding and proper care of the human body has become a branch of education of the utmost importance. The serious and often fatal results of ignorance in this direction have been too openly manifest. So physiology has been coupled with elementary hygiene in our public schools. Just so, also, the plant culture is destined to become a part of botany, as it is now taught. Inasmuch as entomology may encourage cruelty unless carefully guided, so also botany may encourage ruthlessness unless coupled with careful training in the care of plants. That a woman with a knowledge of flower gardening, fruit culture and kitchen gardening will make a more efficient wife for the farmer, suburban resident or country mechanic, needs no explanation. The influence of this branch of education upon the youth of both sexes is very powerful. During the earlier days of life children are most receptive and the inborn love of nature can be either stimulated so as to exert a healthful influence over the whole life or blunted and lost by neglect—Home and Country.

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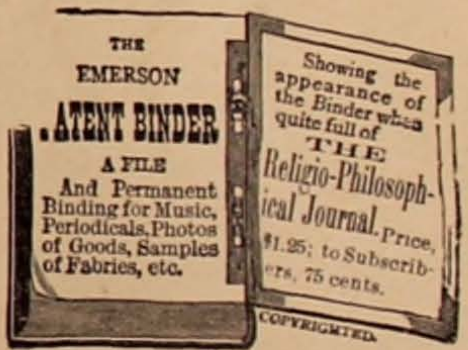
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BOOK REVIEWS.

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The Pullman Strike. By Rev. William H. Carwardine. Charles H. Kerr & Co., Publishers, 175 Monroe street, Chicago, 1894. Paper, 50 cents.

The author of this book, as the pastor of the First M. E. Church at Pullman, has had a better opportunity than most persons of learning the true inwardness of the recent strike, which will go down to history as the turning point in the struggle for wealth which is the curse of this country, if not of this age, and which was fitly termed *Kali*, iron or black, by ancient Hindu philosophers. The book has more than the fascination of a novel, for it deals with actual facts relating to the conduct of a business concern which has been held up as a model industrial institution. One of its worst features, the tyranny which uses the blacklist as its instrument of punishment, is well brought out. The book should be in the hands of all those interested in social matters.

What Ormond Thinks. By "Ormond," author of "Suggestive Essays on Various Subjects." The Blakely Printing Company, 184-86 Monroe street, Chicago, 1894.

The object of this brochure of 56 pages is to show that the mind must, in the very "nature of things," have an endless existence. The proof of this proposition is to be found in the fact, which forms the central idea of the pamphlet, Ormond thinks, that mind is the real man, and that the body is simply a manifestation of the mind. He goes further and maintains, as against the doctrine of evolution, that every living thing in nature was originally created. What Ormond thinks on this subject and on allied topics, as "The Nature of Man," "The Philosophy of Existence," "The Faith of the Ages," and "The Art of Correct Reasoning," is well worthy of careful consideration.

MAGAZINES.

Current Literature for September shows design of the literary dullness which is proverbially associated with the summer season. The readings from new books are strong, graphic and interesting. They include "The Vengeance of Padre Arroyo," a short story from Gertrude Atherton's delightful new volume "Before the Gringo Came;" "Cynicism in Allegory" by Oscar Wilde; and a host of other special features. The Gossip of Authors is even more than usually bright, fresh and up-to-date. The two literary celebrities of the month honored by special articles are George du Maurier by Edmond Picton, and George Meredith by Gilson Willets. The poetry comprises fifty-nine poems. Departments on Among the Plants, Modern Medicine and Surgery, Sport and Recreation, The Sketch Book, Travel the World Over, Matters Musical Artistic and Dramatic, Applied Science, Table Talk, etc., complete a delightful summer number. Current Literature Publishing Co. 52-54 Lafayette Place, New York.—The Journal of Hygiene and Herald of Health. July and August, 1894. Besides the usual notes concerning health by the editor, "Hygiene for Women" by Jennie Chandler, and "Topics for the Month." The July number contains an article on "Muscular Rhythm," by C. Staniland Wake and on "Work and Worry" by Hester M. Poole. In the August number is given a reprint from the Christian Register of "The Army of the Tired" by Mary Lowe Dickinson, besides articles by Henry Mason entitled "Walt Whitman in Praise of Health," and Jessie A. Fowler "Anthropological Study of Australian Natives." Dr. M. L. Holbrook, editor, 46 East 21st St. New York. \$1.00 a year. The Psychological Review: A quarterly journal of Psychical Science and Organ of the American Psychical Society. Vol. II., No. 8, May, 1894. This number contains among other articles "Religious and Ethical Implications of the Spiritualistic Hypothesis," by Miles Meander Dawson; "Experiences with a Private Psychic," by Hester M. Poole, and "The Kind of Religion the World Needs," by T. E. Allen. The question whether immortality is susceptible of demonstration is answered affirmatively in an editorial. Grafton, Mass. American Psychical Society. Single numbers \$1.83 per annum.—Direct Legislation Record. New York, July, 1894. Vol. 1, No. 3. This number of the non-partisan advocate of pure democracy contains as its lead article on "Direct Legislation as an End." Other articles by various writers are on the progress of direct legislation in Mas-

sachusetts, and the Rev. D. D. P. Bliss shows how the Referendum may be utilized. J. W. Sullivan, publisher. Monthly, five cents, fifty cents a year.—New Occasions. June and July, 1894. Volume 2, numbers 6 and 7. The June number of this journal contains Dr. M. L. Holbrook's lecture before the Brooklyn Ethical Association on "Locomotion and its Relation to Survival." That for July gives a lecture by Dr. David Allyn Gorton on "Labor as a Factor in Evolution." Both lectures are accompanied by discussions. Chicago: Charles H. Kerr & Company, 175 Monroe street. Monthly. \$1.00 a year, 10 cents a copy.—The August number of The Humanitarian, a monthly magazine edited by Victoria Woodhull Martin, opens with an article, by the distinguished Anglo-New Zealand statesman the Rt. Hon. Sir George Grey, on "The Federation of the Anglo-Saxon Race." It contains also an article on a kindred subject by the Right Hon. Sir John Lubbock, M. P., being an address delivered at the annual meeting of the International Arbitration and Peace Association of Great Britain and Ireland. Other articles are "The New Hedonism," by the Rev. Professor Bonney, L. L. D. F. R. S.; "Modern Woman versus Modern Man," by Miss Florence Stacpole, and "The Basis of Physical Life," by the editor. Price, one shilling or twenty-five cents.

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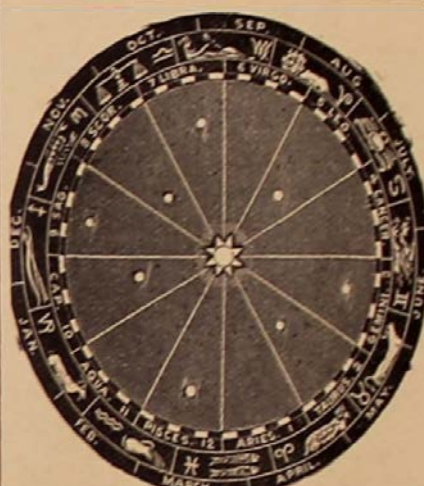
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—BY—
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Those who are in arrears on their subscription will oblige us by remitting the amount due and renewing at earliest convenience. We have, in consideration of the long continued business depression, been patient with delinquents, and all who can should now send to this office what they owe.

We have just published a little work of 60 pages by that veteran thinker, educator and reformer Prof. J. B. Turner, of Jacksonville, Ill., entitled "The New American Church, for All Our United States, Schools, Churches and Homes." Price, 35 cents. A review of the work will appear in THE JOURNAL next week. Prof. Turner in his old age writes with undiminished vigor, and too with unabated interest in all the social, religious and political problems of the day.

The last fortnight of Augustus Thomas' comedy, "New Blood," at McVickers' Theatre, is announced. It is a fine dramatic production, wholesome as well as interesting, and some of the parts which are strong and attractive, are played admirably. Mr. McVicker, as much as any preacher or teacher in the city, is an educator of the people. "New Blood," from an artistic and moral point of view, was a wise summer selection, whether satisfactory financially or not. We wish there were more such plays on the boards and fewer of a questionable character.

Prof. J. B. Turner writes: "Since our last revision and Canon Farrar's contemporary 'Eternal Hope,' rolling out of all our English Bibles all ideas of 'hell,' 'hell-fire,' 'damnation,' 'eternal,' 'everlasting,' etc., etc. I am continually impressed with our sore need of a new English word 'churchianity,' as opposed to 'Christianity.' The one signifying the greatest 'bar,' the other the greatest 'truth-teller' ever abroad upon the face of

the earth. But I forgot to note this greatest of all wants in our English language. It will enable us Englishmen to talk of things as they really are without getting them mixed up with our eternal rounds of confusion and mystification. But in my paper I forgot to clearly note this greatest of all our linguistic English needs. Perhaps you can bring it to notice in some of your papers." Reference is here made to Prof. Turner's work just published.

A medium named Pettibone told us at Lake Brady that some years ago Independent slate-writing appeared at a sitting, which he gave to Mr. Bundy and others in Chicago, and that Mr. Bundy said his (Pettibone's) mind was so strong that he caused the writing thus to appear on the slate. We expressed some surprise and incredulity, when the statement was reaffirmed. From Mrs. Bundy we learn that Pettibone's statement is without truth, that Mr. Bundy did have a sitting with him, but detected him in using a trick-slate and before the entire company present denounced him as a trickster.

One of the greatest living authorities on earthquakes, Professor John Milne, of the Japanese Imperial University, in a recent article in the Seismological Magazine, July, says that the results of experiments and investigation on a possible connection between earthquakes and magnetic and electric phenomena do not allow us to admit any such connection. It is not likely that earthquakes ever result from electric disturbances, and it has not yet been proved that they ever give rise to any such, though when large masses of rock are displaced, as in Japan in 1891, slight local changes in magnetic curves have resulted.

There is a good deal of unnecessary abuse of Mr. W. T. Stead by Chicago papers, the reason for which seems to be that he told the truth about the city. The Inter Ocean says: The strictures of W. T. Stead on Chicago have roused a good deal of indignation among our fellow citizens. The charges of rickety sidewalks, badly paved streets, made worse with mud and standing pools of filthy water, have been repudiated one and all. Yet there are bad sidewalks and bad streets and neglected garbage boxes to be found within a stone's throw of State street and Michigan avenue. So far Mr. Stead has not exaggerated, and, instead of calling our English critic's attention to the brutality of the British lower classes, their wholesale drunkenness, profligacy, and habitual wife-beating, the thing for us to do is to mend the streets and sidewalks, keep them clean, and remove the reeking garbage-box permanently.

We are arranging to make THE JOURNAL the most attractive paper of its kind in the world. We say "of its kind," but in fact there is no other paper "of its kind," for it is unique, standing alone as an independent publication devoted to psychical and spiritual phenomena, yet affording an "open court" for the discussion of all problems of current interest—spiritual, religious, social, economic and moral—Independent in its editorial expressions on all subjects, pandering to no class, neither to the over-credulous nor to the unreasonably or capriciously skeptical, neither to the conservatism of wealth nor to the utopianism of social theorists, maintaining unflinchingly the essentials of morality, religion and spirituality, while affording an arena for, and encouraging the free discussion of all the problems of life and destiny. We could rapidly increase the circulation of THE JOURNAL by lowering its literary and moral standard—of this we have been often re-

mindful—but the character of the paper will be maintained, and in this course we are able to say we are encouraged, not only by the old subscribers, but by many new ones, who have become, and are daily becoming, interested in the paper. We are proud of our subscription list, which includes many of the best thinkers of this country and of Europe, and have been encouraged by the hundreds of letters received the last few months in commendation of our work. This work has not been without its trials and difficulties, but it promises now to be rewarded with results which will justify the confident expectations of our friends.

Senator Edmunds says: I believe immigration to be one of the causes of the industrial unrest. I believe that the laws should be so adjusted as to diminish to the greatest possible extent consistent with the general prosperity the coming of the extremely ignorant and vicious classes of other countries to our shores. Our country is so populous, and ordinarily is so prosperous, that it has no need for its own sake of stimulating the growth of it by excessive immigration. I do not believe that any nation is obliged by any sentiment of humanity to take into its family, as it might be called, strangers who might prove injurious to its welfare. The period of naturalization should be extended, and a much higher degree of scrutiny in cases of naturalization exercised.

Governor Altgeld has been investigating the state of the case at Pullman, says the New World. The result of his investigations has been to disclose a very grave condition of things there. According to the Governor, there are a thousand families there, numbering six thousand people, who are either in actual want of food, or on the verge of starvation. The Gov-

ernor entered into a correspondence with Mr. Pullman with a view to seeing if his company could be induced to help the people to move away from the town to some place where they would have a chance to get work. Mr. Pullman's answer was written after long consideration, and is very carefully worded. It is impossible to read the letter and not conclude that Mr. Pullman's mind was occupied not so much with the thought of the condition of these poor people, as with a desire to make it appear that they were entirely to blame for what had happened to them, and that the conduct of his company was above reproach.

Alfred Weldon, secretary, writes: "The new and beautiful Orpheus Hall is the Schiller building, 107 Randolph street, has been engaged for Mr. Edgar W. Emerson's annual visit to Chicago. This hall is in the centre of the downtown district, and can be reached from either South, North or West Divisions by the payment of one car fare; it will comfortably seat one thousand people and the elevators run until midnight. The meetings will commence sharp at 3 and 7:45 p. m., doors open one hour earlier on September 16, 23 and 30. Mediums presenting their cards will be admitted free, all others will be charged 25 cents to cover the heavy expenses incurred." Mr. Emerson is one of those mediums who give gives public tests. We insert Mr. Weldon's notice without any knowledge of Mr. Emerson's powers. Is it not possible to subject the claims of these public test mediums to rigid investigation? Will not Mr. Weldon take some steps in the matter?

In the matter of woman's rights Abyssinia is far ahead of Europe, the Detroit Free Press notes. The house and all its contents belong to her, and if the husband offends she turns him out until he is duly repentant and makes amends.



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THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN THRONE, SEES NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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NEW SERIES—VOL. 5, NO. 16

Publisher's Announcements, Terms, Etc., See Last Page

THE OPEN COURT.

"THERE IS NO DEATH."

By WM. EMMETTE COLEMAN.

Remarks at the funeral of Charles D. Hill, of San Francisco, Cal., August 20, 1894.

[Charles D. Hill and his family have been zealous Spiritualists for many years, and have been active in spiritualistic public work both in the East and in San Francisco. His daughters have done faithful work in the Children's Lyceum and in the Elmore Free Kindergarten which was sustained by Spiritualists. Mr. Hill had known Mr. Coleman for a dozen years or more, and he earnestly desired that he (Mr. Coleman) and no other should speak at his funeral or cremation. Mr. Coleman hesitated at first as he had never officiated in this capacity and was doubtful of his competency therefor, but he finally consented.—EDITOR.]

An inspired seer has said: "Death is but a kind and welcome servant that unlocks with noiseless hands life's flower-encircled door to show us those we love." Strictly speaking, there is no death. Absolute death does not exist anywhere in the universe. So-called death is but transition; it is but change. Nothing can truly die. We know that matter and force are indestructible—they cannot be annihilated. The forms of matter and the physical forces only change this condition. The various material forces lose their identity, and become transference each into the others. But there is one form of force which always remains the same, and that is mental force, mind. Mind is unique; there is nothing in nature into which it can be transferred; it cannot be correlated with anything which exists anywhere in the wide universe. Then, as nothing can be destroyed, and as there is nothing in existence into which mind can be transformed, it must remain mind forever. Accordingly, when the tenement of clay in which the mind has been temporarily housed is laid aside, when the soul is disencumbered from its earthly tabernacle, it (the mind or soul) remains intact as before; it goes on and on for all time.

The strongest demand of the human soul is for continued existence. The soul demands a future life as its prerogative and birthright. And shall not this demand be supplied? Is Nature inadequate to the task? The soul and its functions are the product of Nature. All the desires, the hopes, the aspirations of the human mind are implanted within it by Nature. The desire and the demand for a future life are imparted to the human spirit by Nature. Can Nature be impotent to satisfy the want which it itself created? Is it possible that the soul, which derives all its powers from nature, can conceive of, still more, can imperatively demand, that which Nature is powerless to give? Of all

things else which the soul demands, Nature and the universe provide a bounteous supply. The soul of man craves love, sympathy, friendship, wealth, fame, power, knowledge; all of these exist in profusion in the world. Although all persons may not receive in this life all that they desire of these things, yet there exists more than enough of each of them to supply the wants of every human heart. There is no legitimate want of the human heart for the satisfaction of which there is not an abundant supply in nature. It must be true, then, that the insatiable hunger of the human heart for continued life after physical dissolution is in exact correspondence with the plentiful feast of spiritual blessedness awaiting us all in the Bright Beyond.

As doubtless you all know, he whose mortal remains now lie before us had firm conviction on the continuity of life. For him there was no death. With patience and resignation he awaited the inevitable—the transition from this world of care and pain to that Morning Land of whose existence he had no doubt. He was prepared to go; he knew whither he was tending. And these, his bereaved family, while mourning his absence from them in the flesh, are comforted by the assurance that their loss is his gain, and that the separation will not be of very long duration.

It is unnecessary for me to dilate to you who are assembled here upon the life-work of our ascended brother. Like myself, you knew him for what he was, an honest man, straightforward, upright, manly; a kind and loving husband, a watchful and indulgent father, a loyal, patriotic citizen. Such as he was here, so will he be there, only intensified, glorified. Brought by this event, as it were, to the brink of the immortal world, let us, as the most acceptable offering which we can bestow upon his memory, resolve to meet with fortitude and resignation the duties devolving upon us in this life—to do the very best we can for others and for ourselves while here—so that, when we reach the evergreen shores of life, we may, like our departed brother, enter upon the joys prepared for those who, like him, have performed their duty well and faithfully.

PSYCHICAL PHILOSOPHY.

By THOMAS POWERS.

THE INEQUALITIES OF HUMAN CONDITIONS OF LIFE.

The present conditions of human sociology manifest a state of unrest and general upheaval, hence every endeavor should be welcomed having for its object the desire to arrive at a rational and philosophical solution of the mystery of inequality—so-called—which in reality means the great and manifest inequalities of human sociology and life.

The antiquated ideals—which in turn became the idols—of the orthodox theological schools of thought are still proclaimed as the arcana of the way and wherefore things are as they are; and upon these ideals mainly rest the principles which actuate modern religious systems as we know them. The first of which is—the supposition that all created things, including the human personal form of life, were in the beginning established in a state or condition of perfection; or in other words, the implication is, that

the first period of the world's history was its golden age and that subsequent to such state or condition the world and all that therein is has retrogressed and will continue to deteriorate until the dawn of the fulness of time for what is termed "the restitution of all things." And the second orthodox solution of the causation is, that there are two independent powers which are the sources of—so-called—good and evil which wage continuous warfare one with the other, each striving for the ultimate domination, and will continue so to do until by a supreme effort the good will once and for all complete the overthrow of the other person or principle called evil.

Scientific research may fairly claim to have demonstrated that the first hypothesis has no base in fact, because it has made definable to every unfettered rationality that the principles of evolution and development are the governing factors in all that relates to physical realms of life whether solar or planetary, and hence that from the most simple presentations of life forms are evolved and developed by a very gradual process the most complex and relatively perfect expressions of living forms.

This result of modern scientific teaching is confirmed by revelations from the inner realms of life and being, or if we will from that world of causes the effects of which are cognizable to the dwellers in mundane conditions. It also becomes clearly demonstrable that such laws are universal in their operation and that the human spirit atoms of life as also the physical organism are not exempt from the action of these pivotal laws of the great supreme life power; and the condition of life's manifestation and realization must of necessity follow in accord with the outworking of universal law. Further, is it not a self-evident axiom that there can be but one infinite and supreme; and consequently the supposed existence of two great independent principles or powers—the one the source of all good and the other the source of all evil becomes an ignominious farce for the grand infinite and ubiquitous life power is one and supreme throughout infinity, whose will must be and is the manifested and omnipotent law which expresses its own wise and beneficent purposes in the evolutionary processes of laws unerring and unswerving in the powers of their outworking.

At this point we will refer to a question of supreme importance to universal humanity; and we proposed this query for solution, i. e. may it not, you does it not follow as a necessary sequence to our present mode of reasoning, that the mysterious and complicated phases of human experience in mundane conditions are no exception to the rule, for there must be and is a grand purpose to be accomplished for which the evolutionary process through apparently confused and conflicting states is pre-eminently adapted? And those who have emerged therefrom and gained the knowledge of angelic states and conditions, upon re-entering the consciousness of such experiences, and knowing what in their case has resulted therefrom, must and do adore the supreme wisdom and power which has so ordained; and acknowledge the evolutionary and progressive outworking of law to be superlatively good.

From what we know of man we recognize him as a complete being, but so diverse from all other forms

of life below and extraneous to himself that there is little difficulty in perceiving that he is a distinct spiritual entity enshrined for the time or state, being in a dense and solidified form suited to the conditions of a physical earth. But what do we really know of the true man encased within the physical organic structure? What can we know except by revelation? And how can there be a revelation without revelators? It is very true that the "dwellers upon the threshold" cannot reveal much, because they have not much to reveal, being but little in advance of ourselves. Yet the spiritualistic research and phenomena of our own day and times can be produced to testify that they have been able to demonstrate the continuity of the human self-conscious principle of life beyond the change we call death—for so-called death is discovered to be the very gate of life.

But there are other beings who have gained supernatural knowledge by experiences in more interior states and spheres; and these, as conditions of reception are afforded, impart of their wisdom and knowledge to enlighten us upon some of the heretofore tabulated mysteries. These ministrants who reveal the secrets of the great beyond make known to us the real nature of the so-called descent of man by proclaiming as a sublime fact, that man—as to his spiritual form—is the offspring of the angelic degree of life and being; in which interior states he commences his atomic career as a differentiated self-life form in the germ degree, traversing thence through varied planes and spheres in spiritual realms—not incarnated upon physical earths—through what they designate the descending scale of life, each state and degree accomplishing its further purpose in the gradual evolution and development of the self-conscious principle which is the heritage of that life quality or degree denominated human, and further that the descending scale of life finds its ultimate in conditions of incarnation or embodiment on some physical earth or other.

This descent is an essential part of the curriculum absolutely needed for the development of a self-consciousness of life and being; for it is only by the experience of suffering in personal form that the human form itself becomes conscious of the life which sustains it and makes it what it is. Thus it follows that every pang experienced in physical personal conditions by contact with opposite forces, aids in the providing of conditions which eventually insure the more intense realization and enjoyment of life when this preparatory work has been accomplished and more exalted conditions of self-conscious being are entered upon.

Physical embodied states of life are to the human spirit atom the plunge into the sensuous or animal degree; for the outer personality is the exemplification of that life quality, and the life's outcome of the great mass of human beings is the exhibition of the animal propensities in some of its manifold forms of expression. It is only when the spiritual faculties become consciously operative that man recognizes the fact that to follow blindly the dictates of the physical degree of his nature is to satisfy some animal craving embodied in his organism and at the same time perceives that the expressed life of those who surround him is the exhibition of the same principles that actuate the varied forms of animal life, to give to which an unbridled license is to make the animal more pronounced. The animal even as exhibited by the human is in perfect order in its state, so that any attempt at the destruction of a principle becomes a violation of natural law; there needs however the relegation of the animal passions and desires to their proper place and position in the base of the citadel of man's sons; and this is the function and work of the awakened spiritual life within.

But it is essential that man should traverse this degree, for such is the arrangement of the all-wise and beneficent life power; and we have before us the self-evident fact that all are subject to like passions and to such a course of training, notwithstanding appearances to the contrary evinced by the apparent inequalities of the states of human sociology, for all are parts of a mighty whole and the variety of ex-

periences of the units are essential to the perfection of the identity state of the grand man of the universe, in which state the angelic degree of the human quality of life is realized in an established equilibrium where the perfect law of compensation becomes fully operative.

If therefore there be but one supreme will—and how can that be otherwise—and that will is infinite and ubiquitous such an out-working of life in conditions such as realized by mortals must be part of the plan of the infinite wisdom and love. Could the true self-consciousness of the human principle be brought into actual accomplishment by any other means? or could it be by any other better adapted to achieve so glorious a purpose? If this could have been so the infinite wisdom and love would not have so ordained and devised the methods which are now operative. Some of those who have passed through the experiences of personal life in physical conditions, and having realized the blessed experiences of the angelic state—which state is the zenith of the perfection of the human principle—some of these have returned with a self-consciousness all their own and these testify that in their case, as also in that of all with whom they consociate, they are so supremely satisfied with the results achieved that life is now to them all that could be desired; and not one pang of pain or sorrow have they ever experienced but has awakened a power within them that renders the realization of the life that has followed indefinitely more real and enjoyable; and no other plan of which they can conceive could achieve such results—nor would they desire any other even if they could.

Pure truth is universal in its application—therefore what has become true of one is the heritage of all.

THE RELATION OF EVOLUTIONARY THOUGHT TO IMMORTALITY.

By C. T. STOCKWELL, M. D.

[Presented to the World's Congress of Evolutionists, held in Chicago, September, 1893.]

II.

It is fair and logical, therefore, to hold that as progressively unfolding self-conscious being is the direct and most marked product of the activities of the physical organism; and as it is also the only product exhibiting distinct lines of continuity, it is fair to hold that we have in this fact logical grounds for believing that these lines of continuity reach out into the unending future.

Should it be claimed that the logic of this position compels the speculative thinker to go at once beyond it, the reply may be made that there is nothing inconsistent in such a claim with the known laws of evolution; and that science offers, in the hypothesis of imponderable ether, material enough with which one may construct a system of transcendental physics competent to embody the principle of immortal life, and perpetuate its conscious activity, and that this may come about as the result of strict biological and psychological forces already present and actively engaged within the bounds of the present physical existence, is within the real of a reasonable scientific speculation.

But the "World's Congress of Evolutionists" is not, as I understand the occasion, a time when it is appropriate to enter upon an extended argument, for or against, relating to the question of a personal immortality. It is, rather, an hour when we may appropriately inquire if the trend of evolutionary thought at large, or to any significant degree, makes for or against the reasonableness of such a conception.

How, then, does the current set? What is the drift? Does evolution lead to and confirm materialistic thought and implication, or does it, rather, as it comes to be better understood and comprehended in its finer and truer unfolding, lead to Spiritualism? Is man of matter—using the term in its grosser form—and destined to return to matter? Or is man of "The Power that makes for Righteousness"—Eternal

Spirit—and, therefore, of and in a plane of being here and now, that is, in its very nature and essence eternal?

With these and allied questions evolutionary thought has dealt, and is progressively dealing; and while real scientific thought moves slowly and cautiously, while there is little doubt that we must wait long and patiently for positive statements, or for demonstrations that cannot be evaded, still there can be little doubt that the current of thought that the drift of evidence is, to-day, most significant in its tendency.

It is a superficial view of evolution that conceives it to afford any confirmation of materialism, or rather, of that form of materialism which separates matter from, and makes it destructive of, spirit or of spiritual conception. It was at first feared that it might be otherwise. But it is now fast coming to be seen that "evolution tends to nothing so surely as to the spiritual origin and continuation and perpetuation of the universe—those we divine and those beyond divination." The best among the men of science are arriving at this conclusion. Herbert Spencer long since confessed that beyond all that was in material evidence there was an element which he could not define, and which appears not unlike Mathew Arnold's "Eternal Power not ourselves that makes for righteousness." And those who have followed the thought of Huxley and Tyndall must admit, apparently, that they are on the verge of recognizing the spiritual element. It has been well said of Prof. Tyndall that he is an apostle of life, and that his famous Belfast address was an endeavor to find the invisible and eternal in the visible and the transient. He is an apostle of life so universal that it belongs to matter and resides in it; no death anywhere. And it is Huxley that says: "It makes little difference whether we express the phenomena of matter in terms of spirit, or the phenomena of spirit in terms of matter." And he also says: "The great truth that Berkeley discovered was that the honest and vigorous following up the argument which leads us to materialism inevitably leads beyond it." Berkeley's own words seem significant to-day, when he says: "The same principles which at first view lead to skepticism pursued to a certain point bring men back to common sense." There is, therefore, no degradation meant, or implied, in the rightful use of the terms matter or materialism, as contrasted with the terms spirit or Spiritualism. Matter is not, in itself, essentially gross. And the thought of the day dignifies it and does much reverently to identify it in essence with the divine. It is seen, to-day, that there exists an essential unity or "oneness" of spirit and matter. It is the spirit of exclusiveness, or the failure, on the part of materialism, so-called, to recognize the correlative side, against which the spirit of the hour protests.

Much evidence of this trend of thought might be cited, did time permit, and were it necessary, in order to establish a point which lies at the foundation of our more special theme. For it seems pretty clear that no other line of evolutionary thought than that known as the theistic, affords reasonable grounds for the hope of personal persistence beyond the grave.

What, then, is the reflection from what may legitimately be called evolutionary thought in reference to the question of immortality?

Dr. William T. Harris, some eight years ago summed up the evidences from the standpoint of evolution, as propounded by Prof. John Fiske, in the following manner: "The world is so made that the principle of the survival of the fittest causes intellectual and moral beings to come to the top. Spiritual beings gain the mastery inevitably and subordinate all others—reverse, in fact, the laws of the survival in the lower orders; preserve delicate plants and animals and eradicate noxious ones. Such trend of the universe toward spiritual being points out, unmistakably, that being as the highest and best and most persistent.

The spiritual principle alone is loved by the universe and this points to its origin in a spiritual pri-

which thus loves its own. A God of reason who creates the world in order to bring into being independent realizations of himself is thus presupposed by the doctrine of evolution." This is Dr. Harris' interpretation of Prof. Fiske's views regarding the trend of evolutionary deductions. And Prof. Fiske has himself said: "The materialistic assumption that the life of the soul ends with the life of the body is, perhaps, the most colossal assumption that is known in the history of philosophy." And further: "The more thoroughly we comprehend evolution, the more we feel that to deny the everlasting persistence of the spiritual element in man is to rob the whole process of its meaning. It goes far toward putting us to permanent intellectual confusion, and I do not see that any one has as yet alleged, or is ever likely to allege, a sufficient reason for accepting so dire an alternative. For my own part, therefore, I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work."

I am desirous, on this occasion, of reflecting the thought of those alone who draw their inspiration from, and live and breathe in the very atmosphere of the facts and laws of evolution. Consequently I next turn to Prof. Cope, one of America's most able and noted scientists—of the biological department. And, speaking purely from the standpoint of science, he holds that "a physical basis of consciousness other than protoplasm is the essential of a belief in a supreme mind, and in the persistence of human consciousness." And he is sure that he possesses positive evidence of primitive consciousness before the days of protoplasm; and goes on to say: "We thus destroy the evidence against the possibility of immortality as presented by its strongest antagonist, chemism." These are, indeed, weighty words, and especially so, coming from such an expert in science. When he holds that there exists positive scientific evidence of the possibility of the persistence of human consciousness after death, it may well be taken as over-balancing a large amount of the heretofore existing scientific negation.*

If, now, we turn to organic evolution for an answer to our questions, do we not find, as Mr. Powell has so well shown in "Our Heredity from God," that "Evolution is fulfilled in man?" In organic evolution, as he points out, we see that lower forms or species slowly develop into other and higher creatures. This is clearly the law of progress until man is reached. And "the purpose of evolution manifests itself as progress of an intellectual and moral sort." This is achieved, in lower life, by a succession of organisms, each rising slightly higher than the one preceding. But when man arrives, a new power is evolved, a new force appears upon the scene—that of self-conscious purposing, self-disposing power, rationally exercised only as it coöperates with the eternal purpose, as a child with a father, toward ethical ends. It may be claimed that this law, apparently, implies progress or annihilation; for evolution conserves only the fittest. I say apparently, for it must be admitted that there exist weighty philosophic reasons for the claim that "the son is a free citizen" in the universe, endowed even with the prerogative, and possessing the power of forever remaining incorrigible, if he chooses so to do. "The expulsion of sin by destruction of the sinner," would indeed seem to be "a ruthless remedy somewhat in the manner of a rude physician, who in order to stay a disease, kills his patient." But however this may be, it is clearly dawning upon the mind of the world that the "fittest" relates to the ethical, rather than to anything below it in the order of being, and that the ethical life is not only best worthy but most sure of conservation.

Evolution is the law of progress, of growth, of development towards a higher and ever higher form of life. And if we correctly observe the process as it

now lies before us, it is not by man developing into another and higher creature or species, but "by his own development into a higher self." This, as Mr. Powell observes, is the "new creature" for which all the forces of the universe are contending and striving; a higher expression of humanity, with higher intelligence, more of moral power, and a truer and more just ethical relationship, "capable of transmuting the material universe into ethical ends."

This is, if I correctly apprehend the movement of evolutionary thought to-day, a fair epitome of its ongoing. And if it is true to the facts, it renders certain, does it not, the statement that "Evolution is fulfilled in man?" Do not, however, mistake the thought here. It is not that evolution is fulfilled in the physical man. Nor does it mean that the physical man is the end of evolution. It means, rather, that evolution is fulfilled in the ethical man—in man's continuous development in the ethical life. Call it the religious life, if you prefer so to do; for "ethics is now seen to be the human side of religion, and religion the divine side of ethics."

The prospectus issued by the executive committee of this congress stated that this great exposition was itself, in all its parts, a remarkable illustration of evolutionary principles. This is well said. It, including its various congresses, well illustrates that man possesses, with God, the power of creating, or the creative faculty. And it seems to me that as time passes and this great event recedes from our immediate view, it will increasingly appear that the one great fact in connection therewith, the fact above all minor facts, is this: That man has come to that state where it is perceived that the creation of ethical relations is not only his highest function, but, indeed, "the chief end of man;" and that in this way only can he "glorify God and enjoy him forever."

(To Be Continued.)

A FACT IN THE LABOR PROBLEM.

By J. T. DODGE.

That working for wages tends to beget the habit of neglecting provision for accidents, misfortune or enforced idleness, is one of the most undoubted facts of our times.

In the earlier periods of farm life in New England, by the necessity of their situation each tiller of the soil had to provide months in advance for what would feed and clothe his family. The long and bitter winter held him in an unyielding grasp and foresight had to be exercised or want and distress must follow. Experience also taught each one that misfortunes and disappointments were liable to occur, that no single crop could be relied upon, that sickness and death might come unbidden and that he must "provide his meat in summer and gather food in the harvest." Lessons of foresight and economy were enforced with a rigor surpassing any human discipline. Complaining of their lot was idle, if not impious, and hence came a development of religious feeling which bowed reverently before the sovereign power of the universe. Work then became more than a necessity, it was a religious duty. So for more than two centuries character in New England was developed under the hardness of conditions.

There were no great employers of labor. Such as there were required long hours and hard work with small pay, setting an example of economy, energy and diligence which has distinguished New England people for generations.

The wage earner now who enters some regular employment finds his earnings coming to him with the regularity of the weeks or the months. In prosperous times, if he has his health, his income will be a fixed number of dollars at the end of a fixed number of days. His wants soon adjust themselves to his means. If wages advance he is happy, and has new wants. The storms, the frosts, the crop failures which distress the farmer don't affect him. By and by business grows slack. Not so many men are wanted and he is laid off. He had not provided for this. He feels wronged. His employer ought to have looked farther ahead. He gets irregular employment at reduced wages. His wants don't dimin-

ish so easily. He gets behindhand. It grows more difficult to keep even and he becomes habituated to living from hand to mouth, and the longer he does so the more unlikely he is to change. Long experience and observation confirm me in the opinion that the above is a correct statement of one of the effects of wage earning upon character.

LAW GOVERNING SPIRIT COMMUNION.

By T. C. P.

Having had similar psychic experiences to those of the editor of THE JOURNAL, I have noted some of the phases of automatic writing and communion with those in the other life that may be of interest. Frequently we got writings in which there were grammatical errors and faulty spelling. Knowing that "Ellen Scribe" the control, in life, was perfect in her orthography and that the instrument was only an ordinarily good speller, I came to the conclusion that these defects were a result of the process of "sensing" and attributable to the medium's shortcomings in this respect. Questioning "Ellen Scribe" upon this point, she said: "Spelling with you is arbitrary; we follow no arbitrary laws; we merely give the ideas and they are put into intelligent language by the instrument, we work or impress while in a sub-conscious state. The brain works exactly as it would work were the ideas its own. If not well versed in any particular branch of learning, then of course it fails in that. We only strive to give you our ideas; we desire that you should put them in good form, according to your laws and rules. Just so, in the rhymes given, we desire that you should clothe these thoughts in all the beauty you can conceive of or we can impress your brain with. We only wish to aid not to diminish your intellectual powers; we would educate you in the knowledge of spiritual truths and views.

Words are merely empty shells,
Bursting on the vibrant air,
Till well filled with thought that tells
Of secrets hidden, of visions rare."

So frequently we hear the anxious question asked: "Why can they not come to me?" The general answer that we got to this was that "we are so buried in materiality that they cannot reach us. It appears that there is a great difference among those in Spirit-life with regard to their ability to control a medium." Ellen Scribe once wrote: "Your sisters I am much with. They are not so strong as I in this particular way. I am able to hold these fluidic bands, so can control longer and more to a purpose than they."

Again, we have been taught there are different grades of spirit life and that it is much more difficult to get communications from the higher spheres than from the lower or earthbound spheres. Once we asked for a communication from a spirit that had been a long time in the Spirit-world and from whom we had a right to expect a communication, owing to close relationship, when the following was written: "There has been one, unknown to us until now, who has frequented our circle when we have held communion with you: silently she came and silently she faded from our view. From another sphere she can come into our sphere but we cannot go into hers, as yet. We had hoped to bring her but the force is not strong enough. Some time when you can form a circle harmonious and having strong magnetic power, she has promised to come. The messenger sent, says: 'Tell my son I have been his guide and guardian through all his earthly life and will continue to so overshadow him. . . . Your mother sends you the fullness of her love from out eternity, her undying, her everlasting love.'" Then follows a long personal message closing as usual with a little rhyme:

"A half century and more
Thy soul hath journeyed onward,
Beset by trials and temptations sore,
Kept by the divine overshadowing flame,
Called 'Mother-love.' There is no better name."

*For a full and comprehensive understanding of his views, reference should be had to his two volumes: "The Theology of Evolution" and "The Origin of the Fittest."

SUBCONSCIOUS SELF AND DUAL LIFE.

[GIVEN AUTOMATICALLY THROUGH MRS. PURDY.]

"Mentor" made the following answer when asked whether he recognized a subconscious self in the mortal and when asked to account for the cases of dual life that some lead:

"We will answer the last part of your question first, as it seems to us to be the most important part of it and really the only part we have a desire to answer, though we will try to answer all your questions as satisfactorily to you as possible. The dual nature, when made manifest so that it is recognized by others, is a consciousness of the spiritual part of the mortal. There are in every mortal born into your sphere, two distinct natures; the mortal or carnal and the spiritual. In many, nay I am sorry to say in most mortals up to the present era, the spiritual nature has been almost entirely lost sight of; absorbed, as it were, in the material, the carnal. In a few this nature at times shines forth so brightly that when by some mortal passion it is obscured for a time the contrast is apparent. Thus it is said the mortal is a dual nature. Your birthright is spiritual; to win back this right is what we come to help and teach you mortals to do. We might say there was a sub-consciousness in the mortal when the vague perceptions of the spiritual awaken within them and they do not fully recognize it. This soul power goes with the spirit existence, the two are one and they are really inseparable, the soul growing finer, more ethereal as it progresses. It is really the spiritual sample after which the human was formed; imperceptible to the sight but clearly discerned by the spiritual vision. This semblance is the form seen by the clairaudient sight and also when materializations take place, as they do sometimes. We do not know how you will be satisfied with this answer, but it is the best we can give under the circumstances. If we could express to you the true spiritual meaning of these terms, so you could comprehend them, we might succeed better.

MENTOR."

CRITICISM AND THE KENOSIS.

BY M. C. O'BYRNE.

II.

It is to be feared that among laymen in general the peculiar—I may say the delicate—ground occupied by the clergy with respect to Biblical criticism is hardly appreciated or indeed understood. In this regard, as in some others, the lay mind enjoys greater liberty both of investigating and promulgating, for the custom of many hundreds of years has in a sense made the clergy the thralls of a scripture-theory which is, in my opinion, not only a grievous burden but also an imposition. The Christian church existed as an organization long before the canon of the scripture was formed, and as such it will continue to exist, ever keeping abreast of and prepared to welcome truth, in the coming ages of humanity when the canonical books of the Old and New Testament will be seen and read in their proper light, that is to say, not as the directly dictated or even immediately suggested words of Deity, but as the spiritual outpouring of holy men who, though fallible, were nevertheless God's chosen instruments in promoting the ethical development of mankind. In one of the articles of religion of the Church of England we read that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith," a position to which all might assent even though the Bible held within its pages nothing more than Micah's prescription of man's duty—to do justly, to love mercy, and to walk humbly with God.

We know that Christ's apostles, instructed and commissioned by their Master, insisted that the faithful should "hold fast to the pattern of sound words" (II. Tim. I. 13) and it is reasonably certain that, with perhaps a few complementary words, we have

this form or pattern extant in the so-called Nicæan creed. This creed or symbolum is the true sacrament or oath of allegiance required of every accepted member of the Christian Catholic (not necessarily Roman) church militant upon earth; and it is well to bear in mind that it was in the past, and still is, merely the bashi-bazouks, franc-tireurs and irregulars, who after all are but Christian guerillas—the Protestant sectarians who voluntarily rejected the apostolical foundation—who have subordinated this form of sound words—a creed as logical to the metaphysician of to-day as it was to the most subtle of mediæval schoolmen—and who have, solely by their own authority, made it, as it were, ancillary to the so-called word of God which they have absurdly and, as time has shown, unfortunately so identified with Christianity that for numbers of persons throughout Christendom the results of modern criticism are equivalent to the overthrow of all Christian teaching and authority. This exaggeration and superexaltation of the whole Bible grew in intensity from the time of Luther unto the beginning of the current century; and indeed, so far as the general public was concerned, the whole of the third book of Grotius' elegant book "De Veritate Religionis Christianæ," in which the authority and authenticity of the scriptures are maintained, might until recently have been used as an evidential or apologetic tract. In a certain sense, of course, it may still be so used and that with advantage; but in strict truth it must be said that the progress and popularization of a criticism which traces the various books of the Bible to their respective sources and dates have rendered this section of Grotius' great work valuable rather for the excellence of its Latin than for its general argument.

It is conceded on all sides that the higher criticism can neither be pooh-poohed nor ignored. The most devoted stickler for the older Biblical theory cannot say of the general position of the later critics, as the Irish archbishop said of the "Leben Jesu" of Strauss, that it is the attack of "a pasteboard giant with a pasteboard club." For myself I would, with due modesty, avow my belief that it ought not, strictly speaking, to be regarded as an attack upon Christianity at all. It may and apparently does suit the purpose of certain writers in the religious papers, and even of some preachers, to speak of Wellhausen and his compeers in the field of criticism as laboring to discredit Moses and dishonor Christ. Were I compiling a litany I should of a surety bear these extremists in mind, and heartily pray to be delivered both from them and their conclusions, which are about as advantageous to Christianity as were the "acts of faith" of the Inquisition to the Church of Rome. While it is true that, as the Rev. T. T. Carter, Canon of Christ Church, England—who himself accepts to a certain extent the new criticism—alleges "the result of the controversy has been to shake to the very foundations the belief in inspiration altogether in many minds," I am of opinion that no actual weakening of the Christian religion has resulted therefrom. Many who will read these lines will remember that a somewhat similar shock was felt by Christians of all denominations when the conviction was irresistibly borne in upon them that "the heaven and the earth" were not "created" in the year 4004 before the birth of Christ. It is amusing to observe, first the determination of the literalists, as expressed thirty or more years ago, never to surrender their cherished chronology, and secondly to note the ease and dexterity with which the compromisers, wise in their generation, discovered that the old Hebrew chronologists did not mean their genealogies to be taken as exhaustive, and that neither from Adam to Noah nor from Noah to Abraham are we to suppose ourselves in possession of what heralds and family lawyers would term full and complete family trees or tables of descent. This latter point when taken was well made and conclusively demonstrated—by none better, let me add, in both hemispheres than by Professor W. H. Green, of Princeton Theological Seminary—but the fact that this simple discovery was only made under the storm and stress of what I will

term God's sublime revelation conveyed by the students of geology shows how different and remote throughout the centuries the conditions of scripture have been in regard to trust and our inheritance. Unwilling, and unable, to penetrate the ectoderm of literalism, conservatives in theology became obsecrants, and the inevitable result that in almost every department of knowledge modern science has temporarily been stigmatized as godless and profane. I shall not incur the suspicion of holding a brief for the Roman Church when I observe that we are indebted to those whom I regard as the truest of Christianity, the Protestant sectarians, not only for an exaggerated literalism which developed into bibliolatry and blind obsecrancy, but also for those awful views of man's destiny which such men as Jonathan Edwards and C. H. Spurgeon cherished as a gospel of love and mercy! It is, unhappily, true that Roman, Eastern, and Anglican pulpits have in turn denounced eternal punishment on the godless and unbelieving, but in every such instance they have defined the topography and nature of hell without authority of the church, and like the philosophic German and his camel, have evolved a grotesqueness from their own inner consciousness.

It is a sign of progress in a quarter the least progressive when we find a large and increasing body of Anglican clergymen putting forth a "Declaration on the Inspiration of Holy Scripture," and affixing thereto their names and titles. This document was issued early in June and it is the production of one "deeply sympathizing with the distress and disturbance of mind which have been widely felt among church people generally, and in particular by many theological students, in consequence of the unsettling effect of recent discussions on matters connected with the criticism of the Bible." It is divided into eight heads or canons, defining (1) inspiration as "a special action of the Holy Ghost, varying in character and in degree of intensity;" (2) the main purpose of scripture as being "generally to reveal truth concerning God and man, and in particular to bear witness to our Lord Jesus Christ;" (3) that the scriptures are "able to make men wise unto salvation through faith which is in Jesus Christ," that they were successively entrusted to the faithful, and that misconception and confusion have been at times occasioned by their isolation and by "the attempt to use them as the sole ground of faith;" (4) that the testimony of Christ to the Old Testament is "decisive in favor of its inspiration" in the sense defined above; (5) that Christ used "always the words most perfect for his purpose;" (6) that "he could not be deceived, nor be the source of deception, nor intend to teach even incidentally, for fact what was not fact;" (7) that the divine revelation is progressive and that "the Bible, taken as a whole, possesses conclusive authority in matters pertaining to faith and morals;" (8) that "the church has never authoritatively formulated what she has received to hold concerning the scope and limits of the inspiration of holy scripture."

This is a summary, fair and ungarbled, of a noteworthy and indeed epoch-marking pronouncement. The signatures of eighteen dignitaries of the Church of England, wardens and principals of colleges, professors, canons, and examining chaplains, each name a name of merited distinction in a church superior to all others for the learning and culture of its clergy, have drawn universal attention to the document, and the Rev. Charles Gove himself, the minister generally identified with the new criticism in the popular mind, has offered a "cordial welcome" to the declaration which he gladly recognizes "as coming up to the Catholic requirement," and as being "a doctrine of inspiration which leaves the critical questions entirely open." On the other hand, at a meeting of the English Church Union—an association which has no authority outside itself, but which is nevertheless a vigorous and influential child of the so-called Catholic revival—a premeditated and well considered endeavor was made to put the Union on record as repudiating and

condemning "all criticism of the canonical books of the Old and New Testaments which tends to throw doubt on their substantial historical trustworthiness, to impair their paramount authority in matters pertaining to faith and morals, or to impute ignorance, misapprehension, or error to the teaching of our Lord Jesus Christ." Space forbids me here to enter into an analysis of the interesting debate which followed the introduction of this resolution, or to do more than remark that an amendment, committing in brief the Union to the general position of the Anglican Church—that the Holy Ghost is the Principal Cause, in Greek "euretes," of the books of holy scripture, was finally adopted. This discussion, however, afforded an excellent opportunity for the wiser and more liberal members of the association to repudiate, as they did without reserve, the doctrine of the verbal inspiration of the Bible, one among them venturing so far as to declare that "this expression, 'God is the author of the books of holy scripture' does not imply my belief in the theory of verbal inspiration," and that "this theory the Catholic Church has never held and Catholic theologians have never taught." To this I will add that even in our own day this monstrous theory has been utterly repudiated by a Roman Catholic theologian and a cardinal, and we may rest assured that even though an ecumenical or general council of the universal church were convened to-morrow the spirit of the age would effectually preclude the establishment or conversion of this theory into positive doctrine.

As I have stated in the beginning of this paper, the introduction of the name and personality of Christ into this discussion was most unnecessary and ill-advised. May we not regard it as a confession of weakness on the part of those who would interpose their Master as a barrier against and impediment to rational investigation of the Bible, in precisely the same way as the words of that book have been ignorantly used to obstruct all free inquiry in each department of knowledge? It is impossible to suppose that among the English clergy there can be many, if any, who believe that Christendom can confidently rest in the conviction that it possesses in the gospels anything more than a traditional transcript of the words of Christ. No profundity of scholarship, not even a mere reading acquaintance with New Testament Greek, is required to institute such comparisons as will enable one to conclude that the mission of Jesus upon earth was not primarily one either of preaching or teaching. So far as we know his writing was confined to that inscription in the sand when the frail sister was hauled before him and accused—an inscription, dear reader, which might possibly, could it be reproduced and translated, bring a criminatory blush to all our cheeks, while at the same time it assured us that the faults of nature and heredity are but venial in the sight of the Judge of all the earth. Go to! ye Pharisees both of the old and new covenant! Shall ye pretend to bind yokes upon the backs of God's children and to write flims at the end of your hagiographs, as though the whole universe were not a continuous and unending revelation of divine love and progress, a revelation which man must read and investigate until by patient study and observation the limits of the seen shall be transcended and the church militant here on earth be brought into actual correspondence with the greater triumphant church, the congregation of those who have crossed the flood?

TABLE-TILTING AND TELEKINETIC PHENOMENA

By PROFESSOR ALEXANDER, of Brazil.

[Accepted by the Psychical Science Congress Committee and read in part before the Congress held in Chicago, August, 1893.]

X.

Another incident, which will be thought equally absurd and incredible by those who have not become personally acquainted with these phenomena, occurred with an American broom. Donna Adelaide was in one of the bedrooms in the daytime. Here she heard the sound of blows just outside the door

in the dining-room, and, on looking to see the cause of the noise, she perceived the said broom standing upright, its handle striking the boards of the floor. No other person was near, and, if a hand held the broom, it was an invisible one. The witness came out of the room with the intention of taking hold of it; but before she could effect her purpose, it had vanished. Only a few straws remained on the ground as evidence that it had really been there. The broom was afterwards found behind the door of the passage leading on to the terrace.

And this was not the only case of the sudden disappearance of objects almost before the eyes of witnesses. One day my wife was occupied in brushing two of the boy's suits, which, the very moment after she had put them down, were nowhere to be found. On this occasion no one had approached her who might afterwards be suspected of having taken them away. For two or three days they were sought for in vain; but at last they were discovered wrapped up in the leaves of a pamphlet and hidden behind the volumes of the lower shelf of a bookstand.

But for these and the many other phenomena that kept us in commotion for so many weeks, it may be supposed that a medium was necessary. Now, in my household there was a protégée of ours, a girl of fourteen named Paula, who had been brought up in the family and was always treated as one of us. As she was the person most affected by the manifestations, and as her presence in the house seemed to be a condition for their production, it may be presumed that the power was drawn principally from her. The native of a tropical country, she is more developed and more womanly in appearance than would be the case with a girl of the same age in a colder climate. Her disposition is, however, in accordance with her years, and her character, yet unformed, has been moulded only by domestic surroundings. As she became clairvoyant and was subject at any moment to terrifying experiences, Paula grew timid, and was so unwilling to remain alone that from the beginning of the phenomena she was rarely out of the company of other persons. Thus one of the conditions of satisfactory observation was unwittingly fulfilled. Whoever the so-called medium may be, he or she is always—and sometimes rightly—a suspected person; but Paula would not be left by herself, and even in the daytime she dared not pass from one room to another unless some one accompanied her.

Her fears were not altogether without foundation. Once, when she was in the kitchen, the brick flooring next to the range gave way under her feet. She saved herself for the moment at the sacrifice of a burnt arm by leaning on the range until the cook could run to her aid and extricate her. Now, the whole of the building was in a good condition, and it was afterwards verified that there was no particular weakness in this spot to account for its yielding under her weight. There was a great desire on the part of the invisibles to speak to her alone; and she herself declares that at the time of the accident she felt herself being pulled by the leg through the floor into the cellar beneath.

Another less alarming occurrence for which the presence of Paula seems to have been necessary was the following: A bath was being prepared for Donna Adelaide's little boy; and Paula had brought a can of cold water to temper the hot water that was already in the bath. On inclining the can, however, nothing came out of it. The spout seemed to be stopped up. Donna Adelaide, who was superintending these preparations, took the can from her; and, on inclining it in her turn, there leaped out of the spout a glass door-handle, followed by the water, which at once flowed freely. It was then observed that, although the water was cold, the knob itself was very hot and that its diameter was much greater than that of the uninjured tube through which it had apparently passed. This may seem impossible—but either the eyesight and sense of touch of the witnesses deceived them, or the occurrence took place exactly as they related it. I know the members of my household well, and do not admit any third hypothesis.

In the opinion of the experienced in occult matters, a series of phenomena such as the above could not long continue without bringing a certain amount of risk. Any anxiety that my family and I might have had on this score was fully justified by the discovery of fire in the house on more than four occasions. Paula was told clairvoyantly that such and such objects—distant from her at the time—were alight; and, when we ran to see, it was always found to be the case. Once a curtain was discovered to have been partly burnt; another attempt at arson took place at night on the upper floor, the door of which, it must be recollected, was always kept locked after bed-time. As before stated, my wife and I were the only persons who at that period slept upstairs. The lights had been put out, and we had already retired when a cloth hanging on a gaspipe in an unoccupied upper room caught fire, the flame leaving evident traces of its presence on the paper of the wall. I myself saw the flare from my own room and went to extinguish it. Yet the gas had not been lighted in this part of the house; no other persons but ourselves could have had access to it just before it occurred, and the position of the cloth was such that it was impossible it could have long smouldered without bursting into flame. On another occasion fire was seen burning at the bottom of a trunk that held clothes, and on yet another, inside a closed drawer. The last was witnessed by Sr. Casal Ribeiro, who himself described it as having all the colors of the rainbow. Doubting the evidence of his own sight, he resolved to appeal to another of his senses, and verified the reality of the phenomenon to his heart's content by burning his fingers. I have no doubt whatever that these phenomena were, like the others, due to occult agency.

But the principal danger of these irregular manifestations menaced Paula, who was at last startled into a condition of violent hysterics by a most realistic apparition. On one of the rare occasions on which she was alone there suddenly stood before her Sr. X——, a military engineer, who had taken charge of her as a child, and who died in the beginning of 1889, some months before the declaration of the Republic. He appeared dressed in his regimentals; and, laying hold of her by the arm, he requested that she would give certain notes that he had about him to a member of the family. As he withdrew his hand to take the paper out of a pocket-book, she profited by her liberty and escaped in a condition of the wildest terror. Such was the shock given to her nervous system that it was feared that her reason might suffer, or that she might even lose her life. Dr. Luiz de Moura was called in, and for four days adopted without avail a most energetic treatment. Nevertheless, that which medical skill failed to do was effected by what might be considered a superstitious practice; and Paula was virtually cured at one sitting by the passes and exhortations of a spiritist medium.

(To be Continued.)

It has been calculated that if every human being of suitable age were to work four hours a day, the aggregate result would be amply adequate to supply all the needs of human life, even according to the most civilized standards of human need. Possibly, this calculation implies some curtailment in the matter of certain so-called luxuries; as, for instance, it might shorten the wine and cigar bills of some men, and cut down the extravagant ornamentation of dress indulged in by some women. Yet all wholesome wants and elevating tastes might still be supplied. But suppose such a change in the industrial habits of people were to be at once inviolably decreed and that every capable person were to be compelled accordingly to work four hours a day, no more no less, would the change be a benefit? Most probably not. And for the reason that the great majority of people would be entirely unprepared for such a momentous revolution in their methods of living. They would have a large amount of time thrown upon their hands, which they would be unable to put to any profitable use. Three-fourths of the active hours of every day would be holiday. And multitudes of people have not yet learned how to use aright the few holidays we have in this country.

SPIRITUALITY BUT NOT CREDULITY.

THE JOURNAL has often pointed out the difference between spiritism, mere belief in the existence and agency of spirits, and spirituality, which is more a mental and moral condition than a belief. Savages in every part of the world are believers in spiritism. It prevailed in prehistoric times and is consistent with an undeveloped intellectual and moral state. With man's advancement, the belief has assumed a higher form, the spiritual nature which raises man above the mere animal by emancipating him from the slavery of brutal appetite and passion, asserting itself more and more with increased intellectuality, with an intensified moral sense, with greater affection and broadened sympathies. Man came to have not only belief in the existence of departed spirits and their power of manifesting themselves, but conceptions of a higher life and a desire to live in a way to be worthy of it.

The warfare between man's higher and lower nature was realized, and with the realization came aspirations for a life in which there should be supremacy of the intellect and the heart over bodily instincts and appetites. Sensual gratification, as the object of life, was subordinated to intellectual pursuits and to the altruistic sentiments of helpful companionship, of benevolent effort, of philanthropic activity. Spirituality manifested itself in control of passion, in restraint of all the animal instincts, in rising from the lower to the higher regions of thought, in overcoming hatred, envy and ill will, in conscientious performance of duty, in high aspiration, in loyalty to conviction, in the sacrifice of pleasure, position, the approval of men and even life itself, for principle. The truly spiritual man lives not in the world of sense, but in the world of ideas. He cannot, of course, wholly free himself from sense-bound conditions, but he sees how small the dominion of sense is compared with what is beyond, and he lives above the clouds which overcast and obscure the vision of inferior minds.

The influence of such men—and women—is recognized, whatever be their belief or associations. Gautama, Socrates, Jesus, Mohammed, Thomas a Kempis, Swedenborg, Boehme, John Stuart Mill, George Eliot, Emerson—these are among the names that occur to us when we try to think of those in whom have been embodied prominently the quality which we define as spirituality. These are the friends and aids, as Matthew Arnold says, of "those who live in the spirit."

One is not necessarily possessed of large spirituality because he accepts modern Spiritualism; nor is he necessarily deficient in that quality because he accepts it not. To Mrs. Browning it was a beautiful philosophy; to Mr. Browning it was represented by the medium "Sludge." To Tennyson it was a religious and philosophic conception; to Emerson it was a "rat-hole philosophy." John Pierpont accepted it readily; Whittier was very skeptical in regard to its spiritual value. To William Lloyd Garrison it was a great fact; but not to Wendell Phillips.

These reflections have been suggested by references and expressions which we heard during our late visit to Lake Brady, some of which seemed to imply that one's spirituality should be measured and determined by his gullibility, his lack of spirituality, by his caution in accepting as ultimate truth reports of superficial observers in regard to materialization, etc., and unverifiable statements of individuals of what they had seen in vision. We were told about wonderful manifestations of spirit power through trumpet mediums, full-form materialization mediums, independent slate-writing mediums, etc., and we listened to the statements respectfully, but when we ventured to express a doubt as to the genuineness of these phenomena or expressed a desire to examine the claim personally under condition which would exclude the possibility of deception, we were several times told, by intimations if not plainly, that our doubts were due to our lack of spirituality or to our

spiritual limitations. Once elsewhere a medium, as he puffed the smoke of a vile cigar in our face, informed us that there was a band of "strong spirits" around us and that we would soon be "developed" so that we would "see intuitively" spirit agency in such performances as we had expressed a wish to test. Whenever we called in question the genuineness of any of the phenomena related, there was some remark to the effect that the difficulty was in our lack of spirituality. Without questioning our deficiency in this quality, we could not see that it was especially needed in examining such phenomena as were alleged and about which there was nothing suggestive of spirituality, nothing which demanded any higher qualities than close observation, precaution, and ordinary common sense. We could not help thinking that lack of spirituality meant, with those who used the term, lack of credulity. We conversed with many Spiritualists who agreed with us that we were warranted in the position we took and that the talk about lack of spirituality—often by very unintellectual and coarse-grained individuals—was mere cant, not entitled to any respect whatever. The cant of the religious Pharisees of the day is less offensive than the cant of pretended mediums who try to conceal their fraudulent practices, or of those who ignorantly encourage fraud and, parrot-like, repeat what they hear. Spirituality stands for the highest in thought and conduct; credulity is in proportion to ignorance. Doubt is the beginning—but not the end—of wisdom. Doubt leads to inquiry, inquiry to investigation, investigation to knowledge and knowledge to satisfaction and confidence.

There are profound and all-important truths in Spiritualism, and in its highest aspects spirituality is its preëminent merit; but mere spiritism is a very primitive form of thought, which is far from being the ne plus ultra of intellectualism, and is no evidence of exalted spiritual and moral development.

THE PSYCHIC FACTOR.*

The interest which is taken in psychical and psychological problems is indicated by the number of books and essays which appear devoted to discussions of the subject. A late work of this kind is from the pen of Dr. Charles Van Norden. One feature of this work is the large amount of material compressed within a small space. The material covers the whole of the field treated of, including some subjects which until recently would not have been dealt with in a psychological treatise. The result is due partly to the brevity of style which is a distinguishing feature of the book, and partly to the fact that a comparatively small space is allowed to what may be regarded as the basic factors of psychological science. Thus only nine pages are allotted to the consideration of the feelings and the will, and twenty-five to consciousness in general. Probably the reason why more space is not devoted to these subjects is their supposed ultimate nature. Thus the author affirms that consciousness is an ultimate fact and therefore does not admit of definition, and the like is said of both feeling and will. But is such really the case? Much depends, so far as "consciousness" is concerned, on what is meant by this term, and we are told that it is "a recognition by mind of its mental states, an awareness of what is going on within, and thus mentality in its last analysis." That there may be no mistake as to the author's meaning he affirms further that the organ of consciousness is primarily living matter, and that even the lowest forms of life have some dim and shadowy awareness of their psychic acts. A distinction is thus made between the psychic act and the awareness of it, and as the former must precede the latter, we do not see how consciousness can be mentality in its last analysis.

It seems to us that Mr. Van Norden does not sufficiently distinguish between consciousness and sensation, which he informs us is "the psychic correlative of a synthesis of sense impressions." But the basic fact of consciousness is said to be change,

which we must suppose to be physiological in its origin, and therefore similar to the change in the brain substance which gives rise to a sense impression. The ultimate fact of mentality would thus appear to be change under its psychic aspect, such changes being mental states, the grouping of which is the function of consciousness. This function is referred to consciousness by the author, who affirms that it has another function of supreme importance, namely: attention. The real fact would seem to be that consciousness is really a phase of attention itself and that its condition is sensation, in which case it is not entitled to be considered an ultimate fact, a position which must on the other hand be allowed to sensation. This must, therefore, be granted to feeling, which is really only an aspect of sensation, and also to will if this is distinguished, as it should be, from volition, although the author seems to speak of them as identical. Will is the expression of volition of which consciousness is the condition. Their true relation to feeling is stated by the author, when he says that willing, that is an act of will, "exercises powerful control over both the thinking and the feeling We can play upon our cognitive and emotional natures much as a musician can upon his instrument, the while he—and we—are ourselves affected by our own music."

If consciousness is attention or the state of awareness, its function may be said to be association, which is doubtless what the author intends by the "enchanting and grouping function." In stating the principles which govern the grouping of mental states he accepts Sir William Hamilton's law of redintegration that "those mental states suggest one another which have at some previous time formed parts of one mental state." If we ask what is a mental state, we find no answer to the inquiry, unless it be that it is a state of consciousness. But this is a state of awareness of the changes which constitute mental states. According to the philosophy of G. H. Lewes all elementary mental states are phases of feeling, which he properly regards as the real ultimate fact of consciousness. This is quite different from the teaching of Dr. Van Norden, although he remarks that feelings "interpenetrate all psychic activities, at all times and under all conditions. Waking and sleeping in higher and lower nerve centers, and in every kind of nerve utterance we feel." It could not be otherwise, seeing that feeling is at the foundation of and forms the elements of all mental activity. Little objection can be made to the classification of mental states as initiative, habitual, or instinctive, although the statement that all living matter is capable of exhibiting these three phases of mind may require some qualification. The mere fact that the lowest animal forms, mere masses of protoplasm, can be induced to take food at first rejected, is very insufficient evidence on which to found so broad a statement as that all living matter can exhibit initiative. Nevertheless it is probably true if spontaneity may be so regarded. Francis Darwin ascribes plant movements to irritability aroused by external stimulus, which is the basis of animal motion. The author devotes a chapter to the influence of mental states on organic functions, and he mentions the now recognized fact that "diseases may be cured and ailments caused by a new idea." This is the secret, according to him of the faith cure, mind cure, and Christian science. Mind cure is the exercise of will power, but it can be only through the emotions or feeling, showing that this is the true basis of mental states.

The most interesting part of Dr. Van Norden's book, and that which will be found most valuable to the persons for whom it is intended, is the section on subconscientism, by which is meant mental states that are neither conscious nor unconscious. The subconscient is said to include what has become automatic and impersonal, although not so originally, and such mental activities as have been termed "unconscious cerebration." It embraces also the psychic phenomena of sleep and somnambulism, as well as "hypnosis and those subtle powers of the human mind which hitherto have been claimed for sorcery

*"The Psychic Factor." An Outline of Psychology. By Charles Van Norden, D. D., LL. D., late President of Elmira College. New York: D. Appleton & Co. Pp. 228.

and spiritism, and which now we have come to name thought-transference and lucidity." Such is the case also with hallucination, and dual and multiple personality, and the subconscious automatic states, which are quite independent of the ego, and form a personality of their own and develop a separate consciousness. On all these subjects the author has acute observations; as that a somnambule is a person who acts his dream. Hypnosis is said to be induced sleep, induced dreaming, and induced somnambulism; its essential feature thus being the induction. The patient is subconscious as in ordinary sleep. The author is no doubt correct in asserting that the secondary personality of hypnosis is only intensified deep personality, although this statement throws little light on the actual nature of the phenomenon. He is inclined to accept the view believed in by Mr. F. W. H. Myers that "every cell in our bodies has its own cellular personality with its own particular memory, and that every combination of cells in or associated with limbs or organs develop composite personalities with associate memories." This alone would hardly account for the appearance of personalities which differ from the normal one only in being restricted to a particular period in the life of the individual exhibiting them. Hypnosis differs from sleep in that it develops in the fullest degree the natural possibilities of the subconscious, and its great psychological value "lies in the fact that it furnishes a method for cleaving the strata of consciousness, for analyzing the workings of the mental machinery, and for studying in detail the mental processes." This is an important truth, but it must not be forgotten that analysis presupposes prior synthesis, and however far the former may be carried it cannot destroy the organic, and therefore the psychical, unity of the individual.

No great light is thrown by the author on the conditions of thought-transference, which he accepts as an established fact, but he points out that it permits of knowledge being obtained otherwise than by sensation without our being aware of the source. He also accepts the truth of lucidity or "second sight," and he justly remarks that it aims a deadly blow at the sensational philosophy. For "sensational" let us substitute "experiential," however, and then the phenomena of both thought-transference and second-sight can be brought in line with those of sensation. It is different with hallucination which, as the "externalizing of ideas," cannot add anything to what was already in the experiences which originated those ideas. Dr. Van Norden's work contains some very suggestive remarks on the subject of criminality, and he mentions, as has been pointed out by other writers, that we ought to distinguish between guilt and criminality, of which the former is an ethical and the latter a scientific, and we might add a legal, fact. We have not space to refer particularly to the second part of Dr. Van Norden's work, which treats of the mind in detail, further than has been done incidentally already. He gives an interesting account of the evolution of the sensory organs, which he classifies according to the species of stimulus apart from feeling, as they are inseparable. He quotes as important a remark of Lotze, which the author endorses, that "all efforts to demonstrate how it comes about that the merely physical motion gradually passes over into sensation are wholly in vain." The section dealing with the analysis of the cognitive powers is one of the best in the book, which, in spite of some defects, will be found to be of essential service to students and others interested in psychology.

HOW TO IMPROVE SPIRITUAL MEETINGS.

In an article in *Light* under the caption "How to Improve Our Spiritual Meetings," Mrs. Emma Hardinge Britten says:

When, during my first visit to America—some thirty-five years ago—I found in Spiritualism the solution to my early childhood's wonderful and otherwise inexplicable "supernaturalism," I became eager to impress my newly-discovered belief upon all around me. Hence I was easily persuaded, both

by spirits and mortals, to devote my powers of mediumship to the service of the world, and thus I sat constantly for nearly two years as a public test medium. Being young, enthusiastic, and gifted with nearly every phase of spiritual power, I became popular, and widely renowned for tests of spirit description and identity, but when, by a series of remarkable manœuvres on the part of the spirits, they managed to compel me to take the platform as an inspirational speaker, they insisted upon my giving up entirely my test mediumship, urging that the influences by which people's spirit friends could give tests of their identity, were totally different from the inspiration by which a certain band of teaching spirits could impress upon the brain, philosophic and far-reaching religious principles.

Although I still saw, and could then, and can now, describe spirits attending upon members of my congregations, the teaching spirits strictly forbade my doing so, assuring me that such practices would destroy the influences so necessary to be devoted wholly to the power of my inspirers; and, besides lowering and even neutralizing that power, they insisted that such phenomena as could be given in a heterogeneous audience would only be partial; liable to error, satisfactory to the very few, but above all, would tend to lower what should be the high and holy character of religious meetings into a mere exhibition, and that too often an unworthy one. Hundreds of times I have proved the truth of these remarks, and both by letters and interviews, hundreds of times I have been reminded of them through the bitter complaints made to me by religiously inclined and educated people of the present day, in commenting upon the scenes they witness and shrink from in disgust, in the conduct of all too many of the Sunday un-spiritual meetings of our own time.

From a contribution in the *Light of Truth*, Mrs. Britten reproduces the following: Just now Spiritualism, in some places, is cursed with a swarm of guessing mediums who think, or seem to think, they are psychometrists and test mediums; and managers are introducing such to their audiences, not only to the detriment of the cause, but of themselves. The introduction of such, as specimens of what Spiritualism can do, is a positive injury to both the medium and the cause. When strangers go to a Spiritualist meeting and see such an exhibition, they are a thousand times more likely to go away with the impression that they have been to a fourth-rate "Punch and Judy" show, than they are to retire with an exalted idea of the philosophy we are inviting them to take, in the place of their religion. . . . When I reached California I was told by persons, who supposed they regretted such a state of things, that without this show phase, no speaker could get or hold an audience. I answered, When it requires such exhibitions to induce people to hear a few minutes' talk from me on our philosophy, I shall take it as evidence that they are not ripe for Spiritualism and shall vacate the field.

THE LAW AND THE PROPHETS.*

"The Law and the Prophets," the title of a work sent us by the author, signifies, we are told, the eternal fixed principles in nature, the prophets signifying "the Students of the Law who become Prophets as they attain to an understanding of the Law." By the fixed principles in nature, are meant the attractive quality and the magnetic vibration supposed to be inherent in every particle of matter, and therefore in all bodies. The magnetic vibration is transmitted from atom to atom, as from planet to planet, through the medium of the ether, which pervades all substances as all space. According to the law formulated by Newton, every atom in the universe attracts every other atom according to its density and inversely according to its distance. And so each human being affects every other human being, and

*The Law and the Prophets. A scientific work on the Relationship between Physical Bodies, Vegetable, Animal, Human, and Planetary. Designed for the Instruction and Guidance of Students in the Occult Sciences. By Frank Earl Ormsby, A Magian Mystic. Illustrated. Chicago. 1893. Price, \$10.00.

"each planet and sun, which are aggregations of atoms, affect every other planet and sun." All alike are magnets with attractive and repellant powers or qualities, and it is on their mutual action that is based the system of Astrology, the old name for the Occult Astronomy, Occult Forces, Hidden Wisdom, etc., which the author distinguishes from the "material astronomy" of our time. He claims that the system developed in "The Law and the Prophets" is the result of mathematical investigation into the action of other planets of our system in their relations to the earth, and that the human organism has been the instrument through which such action has been tested.

In theory all this is very good, and it seems reasonable to say "whatever changes are produced in the magnetic condition of the earth, produce a like change in the condition of all human magnets upon it." There are, however, certain practical difficulties in the way which would seem to modify greatly the value of such a generalization. We know that all substances are not equally magnetic, and among human beings there is a similar variety, while the magnetic condition of the earth may be regarded as remaining constant, so that all individuals cannot be affected by planetary influences alike. There would appear to be another difficulty arising from the relation of the earth to the sun. The action of the sun on the earth is spoken of as reflex, that is as exhibiting the operation upon it of the zodiacal constellations and of the planets, but surely the direct action of the sun must be greater than that of the planets and constellations combined. Possibly however the sun may be regarded as a common quantity and therefore not necessary to be taken directly into account. However this may be, there is something very ingenious in the arrangement of the human figure within the zodiacal circle, to show the anatomical relations of the twelve signs. These are given in a chapter on "Symbolism," which refers also to the peculiar position occupied by the snake in ancient symbolism, due to the observation by the ancients of the resemblance of many of its attributes to the activities of nature. The work contains many other curious things, including numerous planetary delineations, some intended specially for the diagnosing of diseases, planetary phrenology and physiognomy, and a magnetic co-ordination chart, which is designed for study by those about to marry. It must not be regarded, however, from the standpoint of the ordinary astrological books. The aim of the author is to do something to benefit the world, and he speaks of the work as "a formal introduction of souls to the universe." It is fitly, therefore, dedicated to those who wish to become qualified to minister to the masses, as teachers, physicians, healers, and clergymen, as well as the delvers into Mystic Secrets. Certainly the book is full of curious information, fully illustrated, and it is to be hoped that the author will not be disappointed in his expectation of meeting with angels in human guise, as the result of his teachings, when he becomes reincarnated in the year 2180 or thereabouts, in the Rocky Mountain region. Mystics from the Orient and the Occident are to bring to earth a new dawn in that section of the country, which is to be "the grandest and most beautiful the world has ever known." This is the author's prophecy and there is no reason why we should not wish it to come true. Apart from its zodiacal information, his work contains some practical teaching on social ethics.

Says a writer in *Light*: The question is no longer, "Do these phenomena occur?" but simply, "How are they produced?" The theory of "subliminal consciousness" is the only rival in the field, and that is acknowledged by its projectors to cover only some of the facts. The idea that we practice deception upon ourselves by ourselves, in a way no one can explain or understand, does not very easily recommend itself to any but those who seek to escape at any cost from accepting the hypothesis of the Spiritualist. Nevertheless, the suggestion has been very fruitful. It has made room for the thin end of the wedge, and denotes a "change of front" among men of science.



WALT WHITMAN.

By ST. GEORGE BEST.

To him who sang of battle,
The gathering cloud of war, the clash of arms,
The roll of drums, the clatter of caparisoned
horse,
The deafening cannonade, the fume of powder-
smoke,

The sortle and repulse;

Of men mowed down like stubble in the cyclone's
path—

(Confusion, chaos, black destruction all about;—
To him again, to whom the love of man, peace,
Union, brotherhood, were more than vain chim-
eric dreams;

Who in the stars, sun, moon, rainfall, flowers,
And tiniest grassblade saw the handiwork

Of the Creative Mind;

(Not the evolutionary finale of jumbling chance;)
To him once more, whose notes were like the
thunder-voice of Jove,

Or the beating of the salt sea upon the sullen
shore—

Prepared for his brave utterance in the dim fore-
ground of the past—

(We are all old)—

It may be in the blind Homer's legendary age,
Or in the days when there were giants in the
earth;—

To him, the index of a new race, charitable and
broad,

This paean-hymn I raise,

To celebrate the dawning victory of his unfet-
tered speech.

SPIRITUAL TELEGRAPHY.

TO THE EDITOR: Every electric telegraph office is a bureau of exchange, a place where phenomena messages are sent from one to another by the (once mysterious) force called electricity, the laws of which have lately been mastered and there is now no longer any mystery in forcing raps and sounds through a wire, the phenomena of which become intelligent matter at the distant end. Spiritual telegraphy has its laws also and these are sufficiently known to enable many to erect lines of current, establish a circuit and exchange messages with spiritual beings.

The question now arises, whether it is not time that some effort should be made to establish more regular or central exchanges, so that friends on either side might know where and when they might have an opportunity of regular communication. That our friends on the other side will be only too pleased to lend every assistance we may feel certain. We not only gather this assurance from Julia (Mr. Stead's control), but from many communications do we learn that the spirit's great desire is to communicate with and assist friends upon earth; that they are available also for assisting the mutual friendship between earthly friends, we have many proofs. In a copy of "Daybreak" now before me, I read of a lady who wishing to communicate with another lady friend at a short distance, formulated a message for the electric telegraph and despatched it by that means, but as smart as electricity is, there are smarter agencies. When the ladies met, the one said, "You sent me a message this morning?" "Yes" was the reply, "I sent you a telegram." But before that, replied the other, I received a message (meaning a spirit message). I heard it quite distinctly conveying the same language as we afterwards received by wire. That this was not an ordinary thought transference, or telepathy we hear so much about is proved by the sequel. On the lady afterwards taking her pencil in her hand, her control wrote: "Your friend told you that I went to her and told her that you would send the carriage for her at 1 o'clock." That (if reliable, and I have no reason to doubt it,) is evidence positive of spirit waking, and not thought-transference. I cannot accept the theory of transference of thought in distance from one to another by some unknown law or process independent of spirit action; but, I can clearly see that little difficulty exists in corresponding with another person 10,000 miles away, providing both are sufficiently mediumistic to allow the spirit friends to approach them at will, and having a constant control attached to either or both.

I look upon spiritual telegraphy (call it by what name you please) as an infant that will soon grow and become the wonder of the age, but Spiritualists must be up and doing, and central offices must be

established for the purpose and mediums must be set apart for the work; reliable mediums will produce reliable controls, messages so received and forwarded to their earthly addresses would soon convince the most skeptical that there was something in Spiritualism beside fraud—and would be the means of establishing the truth beyond all doubt. I feel sure that on the other side they would be ever ready to take advantage of such centres where they could communicate with regularity, but now owing to all earthly rejection of all that is spiritual they get no chance of doing so except one here and another there. It would do more to establish a spiritual reign upon the earth than all the books that can be written, it would bring home direct truths to many a heart that would never find it through reading spiritual works. I may be wrong, but I take my ideas of these requirements from the remarks of many spirit friends, anyway it is worth a trial, the story of "Jacob's Ladder" shows us there is no difficulty in the way when proper means of communication is established between the heavens and the earth.

A. QUEENLANDER.

THE HOPE OF IMMORTALITY.

The following is from an editorial which appeared in the Index when that paper was edited by Francis E. Abbot:

The soul asks no leave to be; it is here, the supreme fact of all I know. Death creates no presumption of its extinction except on premises that would deny its existence here. I can only believe in my consciousness now in utter defiance of all physicalism; it is no harder to believe in my consciousness hereafter. Molecules, if I stick to them, conduct me to other molecules or their combinations, but never to my consciousness; I cannot believe in my consciousness at all without abandoning them, and leaping the vast chasm between the physical and the spiritual. Yet here I am, believing more certainly in my consciousness than in the molecules; it is idiocy to doubt it. Logic declares to me: "Of two things, one—either adhere to physics and deny your consciousness now, or adhere to your consciousness, and admit that physics can raise no faintest presumption against its continuance forever." The man has not yet been born who, understanding that, can break its force. I obey logic; I plead no fanciful intuition; I insist on reason, and will not be put off with faith, orthodox or materialistic.

But all this is only to sweep away the ignorant pretentiousness of negations that have no logical foundation. Why do I hope for a future life?

Let me be frank with myself; I am not very anxious for it, and contemplate my own lot in this vast universe with invincible sangfroid. It is no consideration of my own destiny that kindles a powerful hope. It is when I stand beside the grave of those I love, or in my thought shrink from the stroke that no prayers or tears can avert, that the longing for the deathlessness of beloved spirits overmasters me. It is when I behold the Himalaya heights of humanity—the Socrates, the Spinozas, the Emersons, the rare peaks of spiritual greatness that seem evermore bathed in the pure sunlight of the ideal—it is then that the hope blazes forth, and refuses to be quenched. And the great ground of this hope is the immeasurable value of the human soul. Just in proportion as I realize that, and comprehend that a splendid soul is the very chief-d'œuvre of nature, the artistic masterpiece of creativeness, the glorious efflorescence of a lapsed eternity, do I also become permeated and saturated with the hope that nature who creates shall be wise enough to preserve. On the one hand the beauty and the sublimity of humanity—on the other hand its imperfections and incompleteness, even in its grandest growth—these strike upon the slumbering hope like the spark upon the tinder, and kindle it to a flame. Fluctuate though it must with the varying moods of mind and the shifting scenes of life, this hope grows strong and vigorous under all influences that exalt my appreciation of the intrinsic worth and dignity of the human soul. This is the chief ground of hope, as hinting the deeper purposes of nature, and suggesting to thought a possible reason of man's existence and a possible destiny that awaits him. It is not the only ground; the great question whether nature is only mechanical or whether the mechanism is the utterance of universal mind connects itself with the question of human destiny. To me the cosmos is a vast system of hieroglyphics,

with a meaning behind the symbolism of form and color and law, to which I find no lexicon but mind. This makes me hope noble things at last.

One of the most remarkable experiments in the history of criminal investigation is being made here in the De Jong murder mystery, says a dispatch from Amsterdam. The police have given up searching for the bodies of the women De Jong is supposed to have murdered and have turned the case over to Dr. Van Renterghen, of this city, who, under the pretense of examining the prisoner regarding his health, will hypnotize him. An attempt will then be made to induce De Jong to tell where he has hidden the bodies of his two wives. The case is at present attracting great attention in Europe in all circles, and if the experiment proves a success it will revolutionize the methods of the police of the world. An eminent physician from The Hague will assist Dr. Van Renterghen. Until the results of the efforts of the physicians become known the case promises to remain as deep a mystery as ever. No police ever had a more baffling array of circumstances to deal with in a case of a similar nature, except in the Jack the Ripper tragedies of Whitechapel. The body of the woman found recently at Amstitt is not that of Miss Schmitz, one of the supposed victims of De Jong, but that of a girl who has been missing for some time. The body of Miss Sarah Juett, another of the women supposed to have been murdered by De Jong, is still missing. De Jong was taken into the room where the body of the newly found corpse was lying. He viewed the body without showing any trace of emotion and declared the remains were not those of Miss Schmitz. He added that the Miss Schmitz would reappear before long safe and sound. De Jong maintains an insolent attitude. He offered to bet a police magistrate before whom he had been arraigned that the authorities would be obliged to liberate him within a fortnight.

That Tired Feeling

So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

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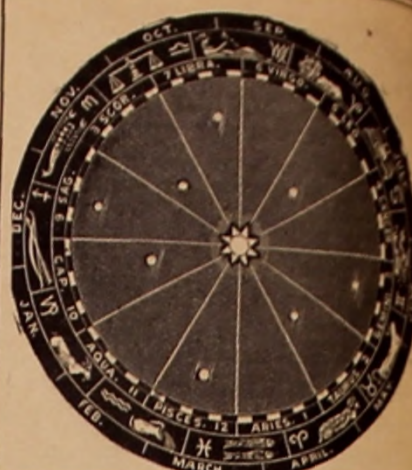
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WOMAN AND THE HOME.

BACHELOR HOUSEKEEPING.

He is a bachelor pro tem,
His wife's away.
And meanwhile you can make a mem-
Life isn't play.

He sleeps in all the beds in turn,
'Twould make his wife's face set and stern
If she could see how things are mused
Since she went off in placid trust
That things would stay where they were left
While her dear hubby was bereft.

The bureau drawers are half-pulled out,
With shirts and socks strewn all about
The floor, because he tried one day
To find a shirt she'd put away;

The parlor hasn't once been swept,
His old cigar stumps he has kept
Upon the center table, where
There chanced to be a small place bare.

Out in the kitchen in a pile
Are all the dishes gathered while
Her indolent, though loving, spouse
Has been a bachelor keeping house.
The pile will grow without a doubt
As long as the supply holds out,
Then he'll brace up, when need confronts,
And wash the whole lot up at once.

The whole house has a musty air
Of stale tobacco; everywhere
Newspapers litter up the floor—
And I could tell you of much more
Which, if his dear wife knew of it,
Would make her fall down in a fit.

Oh, things have gone to wreck and wrack
While she's away.
And you can bet when she comes back
Life won't be play.

—Somerville Journal.

DOROTHY WORDSWORTH.

From an interesting article contributed to Unity by Lucy Goddard Stiles, we give the following extract:

"A short sketch of Miss Wordsworth must be all too inadequate. It is no slight thing to trace such an influence as hers. It would also be of interest to read fully the accounts given of her by her friends, most of whom belong to the group of men and women who have added to the magical beauty of the Lake Region. Among them, Coleridge, Sara Coleridge, De Quincey, Crabbe Robinson, Mrs. Fletcher, and, greatest of all witnesses to her power and influence, Wordsworth himself. An inimitable description from Coleridge cannot be omitted: 'Wordsworth and his exquisite sister are with me. She is a woman indeed—in mind, I mean, and in heart; for her person is such that if you expected to see a pretty woman you would think her ordinary, if you expected to see an ordinary woman you would think her pretty; but her manners are simple, ardent, and impressive. In every motion her innocent soul outbeams so brightly that those who saw her would say, 'Guilt was a thing impossible with her.' Her information various, her eye watchful in unlimited observation of nature, and her taste a perfect electrometer."

Miss Wordsworth subordinated her own high talents to the genius of her brother, and her own life to his life. His prophecy of her in his poem, "To a young lady who has been reproached for taking long walks in the country," was never fulfilled. She never married but remained his inspiration and consolation to the end. In a letter from Henry Crabbe Robinson to Miss Fenwick, during Dorothy's long illness and toward the close of both their lives, he writes: "Mrs. Wordsworth says that almost the only enjoyment Wordsworth seems to feel is his attendance on Dorothy, and that her death would be to him a sad calamity." Miss Wordsworth possessed talents of a very unusual order. Her Journal, published a few years ago, contains exquisite descriptions of natural beauty. It shows the rare sympathy of a poetic soul with the loveliness of nature. The journal, kept during the many tours made with her brother in England and on the Continent, contains oftentimes descriptions in exquisitely poetical prose of those scenes which Wordsworth embodies in his poems. It is strange that a long and disquieting illness should follow a life of such healthful mental and physical activity as Miss Wordsworth's. It is diffi-

cult to understand the failure in power of such a mind. It may be that she was, as De Quincey says, in spite of her simplicity, too ardent and fiery a creature, or was consumed by that self-repression and self-conflict which he found sometimes distressing in her. But, surely, in such apparent feebleness as Miss Wordsworth's in her later life we must find only the "temporary obscuration of a noble mind." Henry Crabbe Robinson quotes two fine lines from Goethe's "Tasso" which apply with unerring truth to the original and permanent beauty, freshness and force of Miss Wordsworth's thought:

"These are not phantoms bred within the brain;
I know they are eternal, for they are."

CELIA THAXTER.

Boston, Aug. 27.—A telegram from the Isles of Shoals says that Celia Thaxter, the authoress, died there suddenly last night and that the funeral services will be held Tuesday afternoon at the Appledore House. Celia Leighton Thaxter was born in Portsmouth, N. H., June 29, 1836. Her father, Thomas B. Leighton, took her when she was a child to the Isle of Shoals, where she spent most of her life at Appledore. She married there Levi Lincoln Thaxter, of Watertown, Mass., in 1851. The world is in a great measure indebted to the late James Russell Lowell for the pleasure they have derived from reading the exquisite poems of Celia Thaxter, for it was he who discovered her genius. After the publication of her first verses in the Atlantic Monthly, she had many calls for her work, and at last, persuaded by the urgent wishes of her friends, John G. Whittier, James T. Fields, and others, she issued her first volume of poems in 1871, and later the prose work "Among the Isles of Shoals." Her other books are: "Driftweed," "Poems for Children," and "Cruise of the Mystery, and Other Poems." Among the finest of her single poems may be mentioned: "Courage," "Kittery Churchyard," "The Spaniards' Graves," "The Watch of Boone Island," "The Sandpiper," "A Tryst," and "The Song Sparrow."

NEW YORK, Aug. 20.—Mrs. Edward L. Youmans, aged 75, widow of the founder of the Popular Science Monthly, died today of heart failure at her summer home in Ridgefield, Conn. Mrs. Charles Dudley Warner was with her when she died. The deceased was born in Glens Falls, this State. Her first husband was William Lee, a lawyer and a Harvard graduate, who was Chief Justice in the Sandwich Islands under one of the Kamehamehas. She went to Honolulu on a whaler to marry him, and the ceremony was performed on shipboard. She lived on the islands a number of years until her husband died, leaving her a fortune. Returning to this city, she made her home on Bond street, and was conspicuous in the literary circles which made that thoroughfare famous in the days when William Cullen Bryant, Bayard Taylor, George Ripley, Charles Dudley Warner, and others used to meet there. Her receptions were noted for bringing together the brightest literary minds of the day. It was while living there that she met and married her second husband, Edward L. Youmans. She had no children.

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By Dr. W. Pratt. Price, 25 cents. Prof. R. A. Proctor, the well-known English astronomer, wrote of it: "Through false delicacy lads and youths are left to fall into trouble, and not a few have their prospects of a healthy, happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands."

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BOOK REVIEWS.

(All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.)

Our Notions of Number and Space. By Herbert Nichols, Ph. D., late Instructor in Psychology, Harvard University. Assisted by William E. Parsons, A. B. Boston, U. S. A.: Ginn & Company, Publishers, 1894.

We have here an account of a series of experiments undertaken to test the truth of the thesis that "our brain habits, with the modes of thought and of judgment dependent thereon, are morphological resultants of definite past experiences, and those of our ancestors." The investigations show that our judgments of such outer facts as number and distance vary according to the tactual region through which they are mediated, and further that "these variations in judgment bear distinguishing ear-marks of the kinds of experience out of which, and by reason of which through life, they have slowly arisen." Dr. Nichols' experiments were made with pins set in a straight line and in triangles and squares; and with figures, lineal and solid, and the results are given under the heads of "Number," "Distance," "Number and Distance." Judgments based on two dimensions. Judgments of Figure, and the Mass, Intensity and Time Elements of Distance—Judgments.

The pin experiments were made with not less than two nor more than five pins, the points of which were applied to different parts of the body, and they led to the discovery of certain laws, of which the more important are that the longer the distance between the pins the more accurate the judgment, and that the lower the numerical category the stronger the tendency of the uncertain judgments to drift toward overestimation. They led to the important conclusion, moreover, that it is "the connective or associated function of any mental processes or habit that is of importance in the formation of accurate thoughts and judgments, rather than the nature of its content." The author defines the elementary law of association as that "the resultant state at any moment is the indissoluble product of the sum of all the tendencies active at that moment," and he shows that this law holds good for the stimulation of each and every possible combination of nerve-ends. In the two dimensional experiments it was found that four pins in a square are judged better than three in an equilateral triangle of the same base, while the three pins of the triangle are judged better than three in a line, and the four pins of the square than four in a line. All these and other facts established by Dr. Nichols' experiments are explainable, as he shows, by reference to the side laws above referred to, as are also our judgments as to figures, the triangle being judged actually the most correctly, then the circle and lastly the square.

The most curious observations made were from the use of a single pin, the prick of which can be made, by certain introductory experiments with two needles, to appear double. This fact, which is agreeable to Weber's law that two compass points are perceived double for the same region of skin, is explainable by the law of association combined with the expectation arising from previous experience. Other experiments show that the absolute fixity which appears to characterize the ordinary spatial relations of our objective perceptions is wholly dependent upon a "certain definite fixity of time-order or time-relation in our original experiences." Dr. Nichols' conclusions are both curious and valuable, but we would point out that nature does not work with control-pins, and therefore those spatial relations may be regarded fixed for all practical purposes, and as based on an actual correspondence between our ideas and the realities of nature.

MAGAZINES.

The Atlantic's supply of fiction in September is somewhat more than usually large. Besides Mrs. Deland's "Philip and his Wife," now within one month of conclusion, there are three stories—"Tante Catrinette," by Kate Chopin, the writer who is coming into deserved prominence through her pictures of Louisiana life; "For their Brethren's Sake," a powerful tale of a Derbyshire town, during the Great Plague, by Grace Howard Peirce; and Mrs. Catherwood's "The Kidnapped Bride," the last of a series of early French-American stories. One of Miss Edith M. Thomas's delightful ringlings of verse

and prose, "Rus in Urbe," preserves the thoughts which city streets have often suggested to persons whose hearts are not with the town. Beyond these things there are literary and philosophical papers, poems, and reviews. Houghton, Mifflin & Co., Boston.—The season for September has new Autumn styles for ladies' and children's garments of every kind, and suited to every occasion. The toilettes shown on the large colored Plate 1,066 gives seven figures with the very newest illustrated costumes for out-door wear. Over one hundred costumes are illustrated, all new and seasonable, with descriptions and full diagrams, carefully made, showing the difficult parts so plainly as to make the reproduction very easy to accomplish. The art work is elaborate, and many new styles of fancy work will be found with careful descriptions accompanying each design. The International News Company, 83 and 85 Duane St., New York, N. Y.—Prof. James Sully, of University College, London, heads the list of contributors to the September Popular Science Monthly with the second of his "Studies of Childhood," dealing with "The Imaginative Side of Play." He shows by means of many incidents how strong is the power of "making believe" that enters so largely into children's plays. An enterprise of enormous possibilities is described in an illustrated article by Ernest A. Le Sueur under the title "Commercial Power Development at Niagara." The preparations for harnessing the Falls to the dynamo are now well advanced. In "Ethical Relations between Man and Beast," Prof. E. P. Evans shows how the doctrine of the earth and all that is in it being made for man has fostered cruelty to animals. In the Editor's Table, "Social Disturbances and Endowment of Research" are discussed. New York: D. Appleton & Company. Fifty cents a number, \$5 a year.—The leading features in the August number of St. Nicholas are "The Admiral and the Midshipmite," a humorous story of boy nature by Mary Murdoch Mason; "American Bicyclers at Mont St. Michel," by Edward H. Elwell, Jr.; the serials by Miss Molly Elliot Seawell and Howard Pyle, both of them exciting stories of adventure; "The Bears of North America," by W. T. Hornaday, with particular reference to the fierce grizzly; and "A One-Sided Correspondence," by Antoinette Golay, both bright stories for girls.—The frontispiece of McClure's Magazine for September is a portrait of Mrs. Robert Louis Stevenson, and the opening article is a no less charming relation, by Mr. Stevenson, of how, soon after their marriage, he came to write "Treasure Island," and of the unusual conditions under which he executed the work. The eminent French chemist, Professor Berthelot, in an interview with Henry J. W. Dam, sets forth the grounds of his belief that a time is coming when milk, potatoes, beef, and all the staples of human food will be supplied from the laboratories of the chemist, instead of from the fields of the farmer. In an article illustrated with some very interesting composite photographs taken by himself, Dr. H. P. Bowditch of Harvard Medical School discusses the question whether composite photographs are typical pictures. Lillenthal's flying-machine, on which all students of the problem of aerial navigation now have their attention fixed, and his latest achievements with it, are described, with numerous illustrations, by a writer who himself witnessed the achievements, and has carefully studied the machine. There are also, in the number, some good stories: one by Gilbert Parker, and interesting series of portraits of Sardou and Madame Janauschek. S. S. McClure, Ltd., No. 30 Lafayette Place, New York.

SORES ON THE NECK.

I began taking Hood's Sarsaparilla four years ago to cure sores on my neck and before I had used one bottle the sores had disappeared. I now take Hood's Sarsaparilla as a spring tonic and find it the best. J. H. Abbadusky, Fairview, Ill.

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Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled; if your grocer sends you an imitation, be honest—send it back. 456 JAMES PYLE, New York.

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Mr. B. A. Cleveland, Davenport, Iowa, writes: I see by THE JOURNAL of September 1st that Edgar W. Emerson will visit your city on September 16th and will give public tests in a hall on that date. I hope that all persons who are not satisfied in regard to the return of the spirits of their departed friends will attend Mr. Emerson's meetings, for I consider his description and identification of the departed the most perfect and correct of any platform test medium I have ever met. I have met Mr. Emerson four different seasons at Mount Pleasant Park, Clinton, Iowa, and he never fails to give the most convincing tests of spirit return, and to know him is to love him.

Our friend Mr. B. B. Kingsbury, writes: Let me relate what occurred here with Mr. Baxter: While it was possible that some of the tests given here were obtained beforehand—he having never been here—one, at least, I think was beyond the suspicion of being gathered beforehand. A lady in the audience, a Baptist lady, was singled out as one to whom the "Spirit" described was about to go—per the medium—until Baxter was waived back by the lady, she having been overcome by the description, which was very minute, and allusion to her who was and still is, I presume, an obstinate skeptic in these matters. Another instance: Frank T. Ripley was here, coming from St. Louis, and on giving tests in the evening—psychometric tests, from articles placed on the table—suddenly turned to a gentleman and described his mother, an aged lady, very accurately, with cause of death, etc., and then used this remarkable statement: "You were combing your hair this afternoon and said you hoped you would get something tangible in regard to a future life;" (accurately given). The name Slough was then given after an effort unusual with him—for names did not then readily come to him—only once in a while. Of course mind-reading may come in to explain this last circumstance, but that he could have gotten any particulars of the death of this old lady who had died in the country is to me almost an impossibility. Of course there is the "universal mind," or universal "psychic will." I think too much attention is paid to "thought transference" as a means of obtaining these evidences; the "universal mind or will" is better.

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THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

Mrs. Underwood's "Automatic Communications" will be continued in THE JOURNAL next week.

Mrs. Matilda Joslyn Gage writes us that Anthony Comstock "has forbidden the placing of her work, 'Woman, Church and State,' in school libraries." It is strange that this man, who is illiterate, without taste or discrimination, and whose mind appears to be morbid in regard to certain matters, should be allowed to act as censor of literature and art. He can appreciate neither. Mrs. Gage's book, published by Charles H. Kerr & Co., was reviewed at some length in THE JOURNAL when it appeared. It contains valuable historical information in regard to woman's condition in different ages and criticises severely the theological system which has opposed woman's advancement. In such a work a mind like Comstock's may see obscenity, but it is more subjective than objective. Of course so far as he is occupied with the work of suppressing indecent prints or pictures he is to be commended; but there is no excuse for his annoying authors and artists because their works deal with matters in which prurient persons can always find something that is indecent.

H. A. Budington writes of the Lake Pleasant Campmeeting Mass., as follows: Bright prospects are before this old and prosperous camp. The summer meeting has been an unexpected success. Fine music, great addresses, splendid mediumship, all have combined to make many red letter days at the Lake. Col. Ingersoll drew 6,000 people to hear him. Next year he will come again. A system of public water works with free hydrants is to be introduced. A new auditorium hall will be built. The boom is in the air and everybody feels it; 1895 will witness great improvements, and all look forward to a big meeting and great interest in the cause. President Dailey and his excellent board of directors were overwhelmingly endorsed by a sweeping vote for reelection. The following resolution was passed unanimously at a great reception given President Dailey at the close of the camp season:

RESOLVED, That the unanimous thanks of the people at Lake Pleasant here assembled, are cordially given to President A. H. Dailey, for his devotion to the interests of the New England Spiritualists' Campmeeting Association, for his unflagging and gratuitous labors in its behalf, resulting in a prosperous financial condition of its treasury, and inspiring its members with renewed hope and courage to work for the future success of Lake Pleasant.

May the coming year bring health to our president, and the campmeeting of 1895 increase the hearty endorsement of the policy of our efficient board of directors.

We have received a volume entitled Marguerite Hunter, which purports to be a narrative "descriptive of life in the material and spiritual spheres." The work is unique in its conception and plan, if not in its purpose. Marguerite Hunter, the spirit friend of Mr. C. H. Horine, is supposed to be the originator of the work and the inspirer of the various parties who have had a hand in arranging its details. Among these helpers were Mr. Horine, who was present and held the slates on which the various chapters were obtained through a Chicago medium, during a series of sances, a Unitarian minister who acted as the medium for the inspirational verses scattered through the different chapters, and an artist who claimed to obtain from spiritual sources the pictures illustrative of the narrative of Marguerite Hunter's earthly and spiritual experiences as here recorded. For the truthfulness of the earthly part of these experiences, Mr. Horine, who was an early friend of the character portrayed, vouches and he declares the pictures true to life. The spiritual experiences of the heroine are in harmony with the teachings of Spiritualism, and on like lines with other stories of life in other spheres, but yet there is nothing in the work strikingly original, new vivid, or on the whole worth while putting into operation so extensive an area of mediumistic powers. To those engaged in obtaining the material for the book it must doubtless have been deeply interesting to note the differing, yet co-related steps of the process. The literary style of the work is good and the story is told in a simply direct, interesting way. The illustrative pictures are unique and artistic. Some of the poetry is not without merit, especially the concluding "Apotheosis." The book is handsomely gotten up, and fac-similes of the slate writing of the whole of the "Dedication" are given. If this work has any evidential value it is only for those immediately interested in the narrative. (C. H. Horine, Chicago publisher.)

We referred last week to "The New American Church. For all our United States, Schools, Churches and Homes." By J. B. Turner. The aim of this little work taken from the author's note book is to enforce the necessity of forming a new church, an American Church, which shall take its principles from the teachings of Jesus, as recorded more particularly in what is known as the Sermon on the Mount. This Christ-word, as the author fitly terms it, is the proclamation of a kingdom of the heavens, founded on the fact of God being a spirit and the Father of all spirits. An American church and creed based wholly on the simple Christ-word would neither outrage the common sense of mankind, nor be a perpetual menace to our Republican institutions, which according to the author cannot be said of the churches and creeds of what he terms churchdom.

There is undoubtedly much truth in the

views here enunciated by Mr. Turner, but how far it would be possible under the conditions of modern life, which we must remember have been reached by a process of social evolution, to render practical the idea of the kingdom of Heaven preached by Jesus is questionable. This kingdom was, of course, spiritual, as required by the declaration "the kingdom of God is within you," and as every one truly belonging to it would be spiritually minded each would be a law unto himself, and there would be no occasion for any other law. It is undoubtedly true, as the author reminds us, that now as ever "he that ruleth his own spirit is greater than he that taketh a city," but the idea of the importance of the present-life and of its material interests has become so overpowering as apparently to make impracticable such a scheme as he propounds. Nevertheless if and when "churchdom" shall lose its social and political influence, the old "Christ-word," which develops the idea of the "Fatherhood of God and the Brotherhood of Man," may regain its power, and the kingdom of heaven at last be established on earth. The author's ideas are clearly and forcibly expressed and they certainly deserve serious consideration.

Mrs. Mattie McCaslin and Lyde L. Bowman write from Lake Brady, August 28, 1894: Lake Brady camp is nearing the close of its third prosperous season. It would be hard to conceive of a spot where Nature has done more to prepare the way for just such an enterprise. One might almost imagine that ages ago old Mother Nature put on her specs, looked over her domain and declared briskly, "I will now fix a spare room for my children, the Spiritualists, to occupy by-and-by. Here is water, I will make a handsome lake in which they may wash their physical sins. It shall not be too big nor too little; I will rub its face as bright as a silver mirror, framed in mosses, green grass and foliage. The hills may have it all their own way upon one side, but the other must be broad enough for buildings, cottages, tents, with plenty of room left for playground. Then I will dig a hollow over in the woods, which they can fill with seats for their meetings. I will

sow plenty of trees around it where birds can perch to lead their singing." Whether or not the dear old dame soliloquized after this fashion, she carried out her plans to the letter, and Lake Brady Camp is without a peer in natural beauties. Nor has art failed to further adorn thisylvan spot with all that goes to make up a delightful summer resort. There are thirty-two cottages on the grounds together with innumerable tents, in making a tour of which, we note the following names: Sleepy Hollow, Hillside Camp, Rock-a-By Baby, The Two Little Girls in Blue, Camp Innocence, Camp Misery, Populus Camp, Higgledy-Piggledy, Anonymous, Willipus-Wollipus, Bull-Eye, The Consolidated Four, Camp Uno, Camp-I-Don't-Know, Any Time and Spook Camp, and many more of which these are only samples. Stock has gone off rapidly notwithstanding the hard times, and many new cottages are being built. The speakers following each other thus far are those who stand high from the Spiritualist rostrum. They have represented a variety of themes, all more or less imbued with spiritualistic thought. On the broad platform of Spiritualism some seem to stand upon the opposite edges of it in order to get far enough apart. The mediums of the camp with few exceptions are those who have made a reputation, and stand at the head of their profession. Col. Benjamin F. Lee, with unostentatious devotion to the work as President, has been the keynote of the success of the camp. William J. Stoffel, as Manager, has ably assisted him. Hon. O. P. Kellogg, as Chairman, with his genial smile and ever-ready wit, has cheered the onward march of thought, while Mesdames Eicy and Archer have held the center from which radiated soul stirring music of each meeting. The conferences have been especially interesting. Many a brilliant, though brief, oration there has escaped the lips of layman that would well have graced the rostrum. During the season many well-known clubs and societies have visited the camp, the latest of which was the Cleveland City Guards, who came with all their camp equipments for a ten-day sojourn, conducting themselves in true military style, with guards, pickets and all the regular discipline of camp life.

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ESTABLISHED 1865.

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NEW SERIES—VOL. 5, NO. 17

Publisher's Announcements, Terms, Etc., See Last Page

THE OPEN COURT.

SOME EXPERIMENTS IN PSYCHOMETRY.

BY DR. LEWIS G. JANES.

The diary of my brother, the late Marcus T. Janes, an occasional contributor to the columns of THE JOURNAL, contains the record of a few striking experiments in psychometry, which I think have never been made public. They were suggested to him by reading the work of the late Professor Denton, entitled "The Soul of Things." They seem to me to have some value to students of the yet uncomprehended powers of the human mind, because of the absolute certainty of honesty and sincerity of the investigators, and the remarkable patience and accuracy with which my brother always pursued any subject which commanded his attention. It should be said that though deeply interested in the study of psychical phenomena, he was only an occasional investigator, and was never carried away by overcredulity into extravagant statements, nor was he ever, by conviction or association, a partisan advocate of spiritism. His attitude was that of the scientific investigator, with a mind open for the reception of all demonstrated truth. The fact that the experiments were made and the data recorded purely for the satisfaction of his own mind, and not for publication, also gives them added weight and interest to the scientific student.

It should be stated that the parties to these experiments were my brother himself, and our mother, who is still living, and whose recollection of the circumstances attending the investigation confirms his statement.

"My mother, who, like Mrs. Denton, held each specimen in turn upon her forehead," says my brother in his notes, "was totally ignorant of the locality from which the specimen was taken. In some instances, for the sake of testing the possible explanation of the vision being caused in some way by the action of my mind upon hers, I purposely gave her a number of specimens to select from, and was not myself aware what she had taken until I afterwards consulted the catalogue." The specimens were not seen by the sensitive subject, the only means of information concerning their character conveyed by sense-perception being through the sense of touch. Nor was she familiar with the objects by previous knowledge.

I.

Specimen: A pebble, from the bed of Still River, Woodstock, Conn.

Mrs. Janes: "I have no definite impression as to the appearance of the place, but my mind wanders to my father's farm."

My brother adds: "The specimen was taken from the locality."

II.

Specimen: A shell from a mill-pond belonging to Joseph Hollingworth, Woodstock, Conn.

Mrs. Janes: "It seems to me that I see grass near a body of water, and a sandy beach close down to the water's edge." My brother adds: "She afterwards said that she kept thinking of Mr. Hollingworth's wife, who lived in the house only a few steps from the pond."

III.

Specimen: A piece of jasper iron ore.

Mrs. Janes: "I can think of nothing but a yellowish look, like iron-ore."

IV.

Specimen: Stone, from beneath Table Rock, Niagara Falls.

Mrs. Janes: "It seems to me that there is water of two colors near me, some white and some darker. I seem to be near a high precipice, I should think it was a mountain. A large rock hangs out over my head."

V.

Specimen: "A pebble from the southern shore of Lake Erie.

Mrs. Janes: "I see a large, moving body stretched out before me; I do not know what to call it; it looks some like water. Following the shore along with my eyes, it seems to me that there is a large fall. I think it must be water."

VI.

Specimen: A piece of volcanic lava.

Mrs. Janes: "I see occasional light flashes, then all is dark. Now the sun is shining on rough looking rocks. I seem to be traveling; I think this specimen must have come a long distance. Now I see those light flashes again, and it seems to me there is a mountain near me."

VII.

Specimen: Piece of rock from the summit of Mount Washington, N. H.

My brother says: "After holding it on her forehead for some time she got no impression in regard to it; but just as I was about taking it from her she said: 'It seems to me that I am going up, up—very high. I think this must have come from Mount Washington.'"

VIII.

Specimen: An Indian arrow-head.

Mrs. Janes: "I see several dark forms, some sitting on the ground and others standing. They look like Indians."

My brother adds: "There were a number of other experiments, equally satisfactory, of which I neglected to make a record; but the above are sufficient, in my estimation, to establish the general correctness of the statements made by Prof. Denton."

These experiments were conducted privately, without thought that they would have other than a personal interest as tests of the more widely extended and elaborately conducted experiments of Prof. Denton. There was no possibility of deceit or collusion. Only in the second and last experiments above noted, was there any probability that the impressions recorded could be obtained through the sense of touch.

It is not specified in the memoranda whether the object in each particular experiment was known to my brother or not at the time when the test was made; but as both methods were tried in turn, and there seems to have been no difference in the results of the experiments, depending on his knowledge, the hypothesis of "mind-reading" as an explanation appears to be excluded.

If there be something in the nature even of inanimate things,

"The insensible rock

And * * the sluggish clod, which the rude swain Turns with his share, and treads upon,"

thus capable of impressing the psychic personality of human beings with its own history, how vastly are the wonder and glory of this visible universe enhanced to our understanding! There is no more "brute matter." "The divinity is in the atoms."

Upon the great world-mother we must hereafter bestow a higher reverence, and stand in awe even before the sanctity of our physical bodies.

The query also presents itself. How many of our own changing moods do we owe directly to surrounding physical conditions? I am not, myself, subject to visions or given to the investigation of psychical phenomena. My life is too closely filled with affairs of seemingly more practical moment; affairs, at all events, thrust upon me by compelling circumstances, attention to which is the evident duty nearest at hand. Occasional experiences of my own, however, predispose me to the belief that there is more light yet to break forth from the divine revelation in the physical universe, as it is related to the mind of man. Some years ago, while strolling across lots in a country region, I picked up a white silk pocket handkerchief which had been dropped by some previous passer-by. Unable to discover the owner, it has remained in my possession until the present time. I know nothing of its previous history, save what I may infer from its character and workmanship. It is of that quality of material known as Chinese silk. Occasionally, on a cool night, or when exposed to a draught of air when sleeping, I have made use of this handkerchief as a night-cap. Repeatedly, while thus using it, I have experienced dreams of such a startling and unusual character that I have at last come somehow to connect them in my thought with the influence of the handkerchief. These dreams all have about them a decidedly Oriental flavor. Once, I was wandering in a jungle, with tigers as too near companions. The impression was exceedingly vivid as I awoke. Once I beheld a hand-to-hand conflict between two men in foreign costume, with poniards of a peculiar character, such as I am not aware that I ever saw. These visions were utterly remote from my daily thought or occupation, or from anything suggested by recent reading. My friends will not accuse me of a penchant for the "dime novel" style of literature.

What is the explanation of these and multitudinous similar facts in human experience? How may we extend the boundaries of science over this vast field of the unknown? Investigators with time, opportunity, and the requisite scientific temperament and attainments, should by no means neglect this fruitful field of experimentation. There is in it the

possibility of an outlook into a larger universe, and a nobler conception of the nature and destiny of man.
BROOKLYN, N. Y.

FALSE REMEDIES.

By JOSEPH T. DODGE.

The labor troubles in which the country is involved naturally command a great deal of attention and thought. In *THE JOURNAL* of August 11th in an editorial headed "Evolution of Work," we find "there is no reason, therefore, why workmen should, instead of a share of profits, receive wages and the manager all the net profits of the concern, unless the wages are calculated on the basis of a percentage of the profits. . . . As the two hands and the brain are all indispensable to each other, so are the manager, the workman, and the capitalist. The last named should have a due return for his money invested, but the net profits derived from its use should be divided among (those) who have put it to good account, according to the value of their respective services in the realization of those profits."

While I do not wish to controvert the latter part of the above quotation as an abstract proposition, yet as a contribution to the solution of the difficulties in question it is not only useless but positively mischievous; because the remedy proposed is, except in a small way, wholly impracticable.

Our friend, the editor, is entitled to the highest respect in the field to which he has devoted most of his life, and I should sit at his feet in respect to Herbert Spencer's writings and the science of evolution, but I feel justified in calling in question his proposed remedy for the dissatisfaction among wage earners.

I. The whole quotation involves the false assumption that all employers who use capital make a profit. Palpable as may be the falsity of the assumption, let us note some examples: A prospector finds a vein of ore, sinks a shaft and finds its direction and attempts to run an adit at a lower level to work the mine. The adit is run at great expense; finds no ore and the expense is a total loss. Again; a manufacturer making a new article is unable to find a market and suffers great loss. Or he makes a staple article and a great panic coming on his expected profit becomes a great loss. Every reduction of a tariff is liable to destroy the profit of some manufacturer.

II. The remedy is impossible of application. In most of the cases where a large business is done nothing short of infinite intelligence could determine the value of the "respective services in the realization of those profits." The brightest and most experienced men will differ in their views on such a matter, and no system of book-keeping can determine the relative value of the services of different men. It takes about 2,000 men to operate a steel rail mill where rails are made by the "direct process" from the ore. Consider the superintendents of the different departments; the metallurgist who has charge of the blast furnace; the men who have charge of the various engines and machines and fires; the expert who manages the blast in the converter; the foreman at the rolls and the finishers who straighten the rails and we find that the pay of all these men has been determined by some trusted agent of the employers and whether determined rightly or wrongly it has been accepted by each of this great multitude. Of all the fields for making a living in the world open to him each has come to this establishment without compulsion and joined in its productive forces. If anything can be settled by agreement between two men, it is settled in his case that a given wage is the full equivalent for a given amount of labor. The fact of long employment adds no more to the duties of the employers towards the men than of the men towards their employers. If because one establishment has prospered it should attempt to divide its assets among its workmen, then because another has failed its workmen should refund a part of their wages. We are not warranted in assuming that duties belong only to employers and rights only to the employed.

Take the case of the construction of a railway. Eliminate the idea of contraction and suppose the company, assuming the position which contractors usually occupy, employs foremen and directs the foremen to employ laborers to carry on the work at prescribed wages. When that work is completed what intelligence, short of infinite, can say whether the work accomplished is worth what it cost? The men having no capital, did not wish to take any risk in an enterprise whose value was to depend upon a multitude of unknown conditions, and they very wisely accepted fixed wages, payable monthly.

In the case of mining, profit sharing is entirely inapplicable. Those who incur the great risks cannot afford to share their gains and bear all the losses. In farming no one has yet suggested that the hired laborer should call the farmer to account for his profits. The profits of any large business cannot be conclusively determined at the end of each year. The gains of one year may be swept away the next. If profits have been distributed, bankruptcy and ruin of the business may result.

In the case of contracts on public or other works the profits, if there are any, can usually be determined with exactness, but contractors have never resorted to profit sharing as a means of interesting their men in the success of the work. They have frequently interested them by giving them sub-contracts, to their mutual advantage.

If profit sharing is offered as a remedy it should be generally applicable. On the contrary it is generally inapplicable and generally spurned by the workmen. Two principal reasons exist which make wage earners decline offers of profit sharing. First they want their wages at very short intervals because they habituate themselves to enjoying all that their labor will buy as soon as practicable and secondly they have so little faith in their fellow-men they do not regard such offers as of any value. Very earnest and serious efforts have been made on various occasions to induce workmen to take an interest in the ownership of the property of their employers but rarely with any success.

In whatever direction we turn the only safe rule, outside of cooperative labor, is for the employer and employé to know definitely the wages of labor. Periods of great prosperity are sure to be followed, sooner or later, by periods of depression and adversity. The employer who does not realize this is likely to fail. The wage earner is under equal obligations to provide for days of misfortune.

It is clear enough to me after a long experience that the proposal to divide profits as gratuities among workmen will be wholly impracticable as a policy for employers and contains no guaranty against demands for increased wages on the part of the laborers.

If *THE RELIGIO-PHILOSOPHICAL JOURNAL* was the most proper organ in which to discuss economic subjects I should like to point out that the accumulation of large fortunes is not in itself opposed to the public interest and is less to be feared than the low moral development of the lower grade of laborers.

EDITORIAL REMARKS.

We are glad to be able to present on this subject an article from so competent a thinker and writer as Mr. Dodge, who we wish would write more frequently for *THE JOURNAL*. Our esteemed contributor does not we notice object to our assertion that the manager and the workmen should share the profits derived from the use of capital but he affirms that it would be wholly impracticable, except in a small way. Our reply is that in most cases, where the rule cannot be directly applied, it can be so indirectly. Moreover there are necessarily some cases in which the rule would not apply; as where workmen are employed merely to erect a manufactory and thus prepare for the earning of profits, but have nothing to do with the subsequent operations. It is an error to suppose that the proposed remedy assumes that all employers who use capital make a profit. No one can deny that workmen are entitled, as a first charge on earnings, or if there should be no earnings then out of capital itself, to living wages,

otherwise they would not be able to work at all, and capital could have no return. Of course if there are no actual profits, they would have to be satisfied with their living wages, a fact which, on the other hand, requires that if there are profits the workmen should take a share of them. No doubt in many cases it would be difficult to form a proper estimate of the value of the services of each man employed in a large concern such as the steel rail mill referred to by Mr. Dodge, but it would not be impossible. In fact the present wage roll could be used for the purpose of fixing the relative share of profits which should be received by the workmen, in addition to their living wages. In a case where the rule cannot apply, or if the men themselves prefer fixed wages, then they would not be entitled to profits. It does not follow in any case that the profits of a concern should be actually divided. They could by common consent be left in the business to earn interest, and in this way employers and employés would gradually in many cases become partners, and the wage system with its attendant strikes and boycotts, would ultimately come to an end, except in certain special cases.

Of course it will take a long time before every one can be brought to see the feasibility and the desirability of such a change, which is really the substitution of a system of co-operation for the old factory system and its extensions; a return to the time when the class distinction between employer and employed did not exist. Great strides in the application of the principle of co-operation have been made in late years, especially in Great Britain, and it has been proved to be both practicable and successful in its results.

INTERNATIONAL TRADE.

By PROFESSOR J. B. TURNER.

Free trade must be, first of all, honest trade, in which each party honestly pays for all the costs, uses and privileges he obtains. Contriving to monopolize, to one's own use, privileges and advantages wholly made at the cost of others is in no sense honest free trade. Therefore, international trade cannot be governed by the same principles as between those of the same town or city; as is assumed in our mere political economy dogmas. And each international case must be judged of on a basis of its own merit, by a commission of experts aware of all the facts in that case; and not by theoretical economists, or by a crowd before a political stump-speaker. For example, there is not the slightest analogy between the old English corn laws and our protection of our iron and coal mines, or any manufacturing interest that really needs such protection.

When two men want to trade, they meet together, and each presents a fair bill of all the costs and charges of production and delivery that have entered into his product. And this is the only way to settle any case of free and just international trade; by "reciprocity," or expert commissioners, capable of understanding all the costs, needs, and requirements for producing and delivering the goods to the ultimate consumer. To attempt to decide such questions between us as a nation and all other outside nations, without any conference of reciprocity, or to decide them, school-master fashion, by so-called laws of neighborhood trade, can result in nothing but the grossest blundering, guess-work, and lawlessness. In all trades, each trader must present his own bill of ultimate costs, and not leave other people to judge of it or guess at it at arm's length. And between all foreign nations, the actual costs and benefits of their own market will, of necessity, be item to be paid for, either by tariff taxes or some more ingenious scheme of internal taxation, by which the importer pays that cost by simply lowering his prices without even knowing himself that he has done it.

We talk about protecting our laborers; but I never heard of a political party that even tried to do it. The only way possible to do it is to put a tariff on every laborer that enters the country; just as we

to our protected goods; or to tax all foreign laborers, who are not citizens, or who cannot talk English, a certain per cent. of their wages for the privilege of entering a factory; so as to put them at some disadvantage with the protected citizen laborer.

Our ordinary tariff duties are for the protection of goods, and not of laborers, except in so far as they multiply and diversify our employments, and for a time give a wider scope to the activities of labor, till other nations and peoples freely rush in, under all them, and take away their employments. In this respect, our tariff duties have been a great stimulus to benefit to labor, as a whole, but more of a benefit to the poorer foreigner than it has been to our own citizen laborer. You cannot protect sheep's wool by laying a duty on salt, or by taxing alcohol. Of course, there will be blundering abuses of all sorts of tariff schemes which will need incessant amendments by the constant vigilance of the most expert commissioners. But the worst scheme possible to be devised is to charge no tariff and no tax at all for the enormous costs and uses of our own home market, built wholly at our own expense: by far the most costly and magnificent market ever built up in the history of the world; while our complex political condition wholly prevents us from getting it by any sort of internal taxation, as England does for most part, or by any other mode than by some sort of a tariff, either blundered into by political stampede, or wisely agreed upon by the reciprocity of interests by our most expert commissioners, who should devote their whole time to its care, whatever party may be in power.

Again, protecting American laborers and their families is not throwing them single-handed and alone into the power of such vast and greedy combinations and corporations of wealth, as our American industries necessitate and imply, until they are themselves necessitated to combine under some form of despotism of their own to relieve themselves and their fellows from either the real or fancied despotism and neglect of their fellow-citizens. Some mode of protecting themselves, and the whole country from such recurrent disasters must be devised; and if our legislators in either party are not competent to this task, they had better hang up all their red tape and go home, and give the people a chance to send some one to Washington that can get there without the help of Coxey's tramp crusaders, and who can and will attend to the real and urgent business of the Republic.

But we are the youngest, and yet among the proudest of the nations of the earth, and I have no doubt that our successors can and will ere long learn to handle with success all these great and pressing and sometimes threatening difficulties of our Republic.

Since the days of the Bonapartes, England has managed to spread both her labor and her capital almost over all the lands and seas of the world, until she has made herself the central money and labor market of the globe, toward which the labor and capital of the whole world tend to flow. To ascribe this universal dominance to tariff tinkering or any other single line of policy as many of our scholastic economists do is sufficiently shallow, to say the least of it. It has been built up, as were the pyramids; not of any one single stone, but of all the stones that are in them, carefully combined and united together.

Hence, an exactly just international free trade in goods, and freedom of intercourse in morals will forever remain an ideal of the future, unattainable in all the past. For every year will continue to bring new new emergencies and differentiations, as well as its own unchangeable laws, to neglect any of which, would be like neglecting all differences of climate and weather, because all our surmises are unchangeably uniform.

England is entirely "practical." With our tariffs all repealed, she would practically make us pay the entire immense costs of our own market, and us and other nations pay about half the expenses of her own entire government, without realizing they had paid anything at all, through her scheme of internal

revenue and taxation, which lowers the price on everything she imports, till it can run the gamut of the whole scheme and come out with a profit to every Englishman that touches it with his fingers or his pen; much as everything the Pope looks upon is made to yield a profit to the church.

Leaving each individual laborer to be thrown into the hoppers of our great mills, and ground through with other raw materials, so as to produce a profit to the manufacturer, is not protecting labor.

Any citizen who can talk English is worth more to the country, than one who cannot, and more deserves our favor.

THE RELATION OF EVOLUTIONARY THOUGHT TO IMMORTALITY.

By C. T. STOCKWELL, M. D.

[Presented to the World's Congress of Evolutionists, held in Chicago, September, 1893.]

III.

In the creation of ethical relations, man especially allies himself with God, and realizes a true and real sonship, becoming a co-partner, a joint worker with him; thus realizing the manifest purpose, and embodying in himself the fulfillment of evolution.

Man the fulfillment of evolution! Evolution fulfilled in man! Can one grasp the full meaning of such a conception? Can we take in the deep import and implications of the stupendous fact, and still fail to see a way opened whereby personal immortality may be achieved?

The physical life, as we know it, is indeed transient and fleeting; change, change, never ceasing change is the order here, fully written out on every page of our own experience; nevertheless it forms the course, the channel; it leads up, in its orderly and rational functioning, to the ethical life; "and here is established permanent (because ethical) relations to the Infinite Self Existent." The union, therefore, of the personal life, by self-conscious purposing, is immortality; and it may be, and is, achieved here and now, by entering upon the up-rising course of an ethical life. And we have in the laws of physical life, it would seem, a most pregnant suggestion as to the laws which relate to spiritual progress, viz.: A constant moral change, a continual "dying to our old selves to rise to newer heights; a constant rebuilding of our choices to nobler purposes, and death to baser." Natural laws are thus seen to reach over into the spiritual world, and to apply as effectively to the life and growth of the spirit as they are seen to do in the physical life.

I am not expressing here merely personal convictions, nor attempting to cast, in a philosophical manner, my own theory in regard to this matter. What I am trying to do is to hint, essentially, at the drift of evolutionary thought, as it is reflected from the crest of the common thought of those who are influenced most largely by the deeper and more subtle facts of evolutionary science.

I wish now to turn to another of our noted scientists. In 1890 Prof. LeConte, of the University of California, delivered before a popular audience in Berkeley, of that State, a notable address on "The Natural Grounds of Belief in a Personal Immortality." In this address he embodies many thoughts of his scattered about in his various published writings, and in addition several other points not found elsewhere.

In this address we have a treatment of the subject as nearly masterful as it is possible to present, and one that falls, to the thinking, reasonable mind, but little short in its real value, of all that can be involved in actual demonstration. It is unquotable in the sense of parts affording any adequate idea of the line or strength of the argument. Consequently reference must be had by those interested to the article itself.*

The best epitome of his view may be, perhaps, found in his own words as compared with other alternative views: "There are three possible views, he

says, of the nature, the origin, and the destiny of the human spirit: (1) That it always existed, is uncreated, undetected, and eternal both ways, backward as well as forward. Therefore, as it never began, so will it never end. This is substantially the view of Plato, of Leibnitz, and, perhaps, of some other philosophers. (2) That it is derived from God directly, created, but not by natural process; that at the moment of creation of the first man, and at some unknown time in the development of each individual, and in some inscrutable way, it was injected ready made into the body from the outside, and at the same time endowed with immortality. This, as near as I can describe it, is the usual or orthodox view. (3) That it was indeed derived from God, but not directly; created, indeed, but only by natural process of evolution. It pre-existed, indeed, but only as embryo in the womb of nature, gradually developing, and finally coming to birth as living soul in man. Thus, it does not possess immortality of its own right from the beginning, nor is it endowed supernaturally and at once, but it attains immortality by law at a certain stage of its development. This is the view I have striven to enforce."

"I hold up these three views before you. As rational beings which will you accept? The view of Plato, namely, that of self-existent, uncreated, eternal spirit, I think few will accept at this time of the world's day. The usual view is surrounded with insufferable difficulties, as I have already partly shown, and it is, moreover, wholly unscientific and irrational. It is, in fact, a practical surrender of reason. What is there left but the view presented above? The other two views are, in a certain sense, both right, but also both wrong. Plato is right in asserting pre-existence, but wrong in denying origin by creation. The usual view is right in asserting creation, but wrong in denying natural process. The view I have presented maintains pre-existence in embryo, and creation by natural process. It combines and reconciles the two other extreme and partial views, and is, therefore, more philosophical than either."

According therefore, to Prof. Le Conte's view—and is it not, from the standpoint of man's best and widest knowledge to-day the most reasonable of all views—"the process of evolution through all geological history was naught else than a gestation process for the birth of spirit. In the evolution of man, spirit, at the stage where self-consciousness is attained, breaks away from physical, umbilical connection with nature, but only in order to enter into higher moral relations of filial love and obedience with the God of nature, the Father of Spirits. Can there be a grander and more ennobling view of nature and of man than this?"

To the objection that this view is based upon analogy, Prof. Le Conte replies that analogy is based on the unity of nature and is, therefore, a legitimate mode of reasoning, although of various degrees of reliability. But the analogy on which he bases his view is something more than a mere analogy. "This sudden appearance of a new force, producing new phenomena on a higher plane, may be shown to be in accordance with a general law of nature. It is not, then, a poetic analogy. It is a scientific law."

Another recent writer on the scientific aspect of the question of immortality is found in the person of Prof. Du Bois, of the scientific department of Yale College. He, avowedly, bases all his conclusions upon the accepted facts of science. The cornerstone of his argument is as follows: "The universe in all its parts is the visible manifestation to us of underlying mind, and all interpretation by us of the phenomena of nature should, therefore, be guided by the assumption of underlying purpose." This principle he holds to be the direct outcome of what is known of nature, and as necessary for harmonizing our knowledge as was the assumption of the existence of Neptune. Had Neptune not been found to be within the reach of the telescope, thus verifying the accuracy of the assumption, the fact

*Published in The Andover Review, July, 1893.

would not have invalidated the reasonableness of the scientific hypothesis. The conclusion would have remained, because its existence was seen to be a necessity in order to explain and account for all the observed phenomena. He asserts, as a demonstrated scientific conclusion, that back of all phenomena in nature we are forced to recognize controlling mind. Testimony on this point is united and overwhelming. Granting, therefore, that mind and purpose lie back of all material manifestation, the question of man's future state becomes one upon which science has much to say. Without this guiding principle facts appear devoid of significance, and immortality becomes but an hypothesis which science cannot settle—but with its order, mutual relations, everywhere spring into view, and the hypothesis gives way to certain conviction. Man—intellectual, moral, ethical, spiritual man—is the result of all the mighty processes of evolution; and unless designed for some end commensurate with the vast agencies which have called him into being, what a ridiculous mouse the mighty mountain has brought forth! A process seen clearly to rest upon everlasting purpose, a plan conceived in intelligence and discerned by reason, is found to be but aimless and purposeless activity, which ends by destroying the very object attained. Can such a conclusion stand for a moment the test of reason? Demonstration, even in science, can go no further than to show the high probability of certain observed relations; and the very existence of any relations at all can be accounted for only on the basis of underlying reason and purpose. Therefore, we may hold immortality a demonstrable truth of science itself, because such faith is at bottom the soundest basis of demonstration which science can claim. The development of a conscientious indefeasible personality, of a spiritual energy in accord with eternal purpose, capable of co-operation and fit tool for higher things—this is an end which alone satisfies reason, science, revelation, faith and hope. This alone is commensurate with the whole mighty process. The attainment of such a personality we begin here. And this personality science tells us as certainly as she can tell us anything, is not born to die.

Such are some of the thoughts that come from the mind of one who lives and breathes in the atmosphere of evolutionary thought, and founds all his convictions upon the basis of accepted science.*

*The full paper may be found in the December, 1891, Century.

(To Be Continued.)

AUTOMATIC COMMUNICATIONS.

"CONDITIONS."

Very often reference was made in these communications in regard to necessary "conditions," for instance on one of the evenings when I sat down to write when Mr. U— was busy with his work at the opposite side of the table, complaint was made that they would prefer "a warmer greeting from B. F. U." I remarked that I was ready and willing to communicate. "Your individual"—so much was written—then ensued a long stop.

Q.—"Why not go on?"

A.—"We are not strong enough to do with your aid alone."

Q.—"Why?"

A.—"Blended powers are of greatest use to us."

On another occasion when he was occupied and I did not wish to interrupt him, was written, "We wish B. F. U— would give us his attention—don't mean to annoy, but we have our conditions, and want his willing attention."

When there arose a little difference of opinion between Mr. U— and myself as to the meaning of certain phrases written I emphasized my own views with some force. When I took my pen again, expecting something entirely different, in answer to a question having no reference to our dispute, which had quickly passed out of my mind, I got instead of the expected answer this: "Want you two to be in sweet accord, otherwise we cannot give you the best

and highest which waits for such as you when in more harmony."

Now the question is did my sub-conscious self thus gently rebuke me when my conscious self had not the least thought of having been in the wrong? Once when Mr. U— rather sharply criticised some statements made, the same tone of gentle reminder was used thus: "Brother, your intention is all right, but your antagonistic attitude challenges disputation. Your spirit is not one of lovingness, and Love is the essence of Being." Now, though my hand wrote thus, I personally had not thought that Mr. U— had shown much antagonism in his criticism.

Very frequently when I asked a question no direct reply to me would be given, but an intimation made that if Mr. U— would ask, the answer would be forthcoming. This vexed me sometimes and I asked why less attention was paid to my questions than to his. The reply was, "We are as good friends to you as to your husband, but we are obliged to go along in the way we are going, because we cannot break the laws which govern intercourse between your phase of existence and ours."

Harmony of minds was frequently intimated to be an indispensable condition in such sentences as these: "Earthly jars are arrows sent against higher spiritual aspirations," "Sympathies and antipathies are stronger here than with you, for here we separate the wheat from the chaff. We only care for the spirits who are at one with us. Changed conditions make new relations." When asked how they knew when they could best reach us, the reply was, "Placed as we are, we wait with spiritual vision your hours of leisure when we can come into rapport with you."

Once when Mr. U— was very tired and said he could not in consequence give attention to the writing, the pen immediately wrote, "Your condition of exhaustion is most unfavorable, and the note of dissent makes rapport still harder." He then remarked that he was not unwilling to give time when he had it to spare, and was not too tired. On which this very polite reply was penned: "Thanks, dear partner for the suave explanation—zealous as we are, we are often perforce of some adverse environment obliged to delay communication with you."

When some message was given whose meaning we were in doubt in regard to, they wrote: "Lessons given from our side cannot be easily understood when the perfect conditions of mediumship are not determined on your side, or ours."

We discussed once the propriety of asking a mediumistic acquaintance to sit with us and see what the result might be, asking the question of our unseen friends:

A.—"Wait. It is always best to test even mediumistic persons since their control and yours may be on very different planes, and belong to altogether different spheres. You do not on your plane wish to take into your confidence every one who professes to think and believe as they think you do."

I think there is a very excellent thought in the wording, "Every one who professes to think and believe as they think you do," a thought which struck me with its truth as I read what was certainly not in my own mind.

When we asked certain questions regarding their mode of life, etc., and only vague and evasive answers were given I said I thought it rather cowardly on their part to avoid giving us straight-forward answers—to which this reply was made: "Cowardly or not, we have got to obey conditions the same as you have;" and again, "Seals are set as to some of your questions. Conditions are so different you could not understand straightforward answers to the questions just asked."

I must close this number with one more kindly statement from this source: "Dear ones you are in the right path but you must understand what obstacles are in the way because of the limitations of your environment."

I ask the reader of these communications thus given to seriously consider the probability of such

answers emanating from my own or Mr. U—'s minds, so contrary often to our own thought.

S. A. U.

LAW REGULATING LIFE.

(AUTOMATICALLY WRITTEN.)

"The Lord giveth and the Lord taketh away." What is the meaning of this quotation so often heard at the funeral of to-day? When the earth is remembered by an individual, does a higher power from your side cause his removal?

There are many of these passages in your Bible—the text is merely the human conception of an over-ruling power, who acts his pleasure, giving or taking or rewarding or punishing as he chooses. As man's conception of God, always was and will be like himself, so in the olden times they gave like attributes to him. The laws of the universe are inscrutable, are immutable, unchangeable. The Lord, God, Jehovah, the over-ruling power, is a part of or I may say is this law. Obey these laws and happiness results, disobey, evil results or as you see even sometimes through ignorance, which is evil in one form, disastrous results take place, that may be prevented by spirits sent from higher sources to give proper information and advice. This is often done, but often times it is considered better to let the natural results take place, as in the case of your martyred president. Such things are often prevented by the guardian spirits. You cannot see these things clearly yet, but you will in your time. It is a most absurd statement and might be considered by creed and dogma believers, as blasphemous when they make the statement that the Divine Being gives to inhabit and pollute your world, criminals and idiots, that He takes away your most cherished ones and those who are seemingly most needed to benefit mankind. Certain laws bring certain results and no power in the divine universe will or can stay these laws. Spirit messengers might so have impressed Garfield's brain that he would have known that the assassin was about to slay him and so have prevented him. Or the brain of the murderer could have been impressed and so have hindered him, had it been wise to have done so. There are explanations of all these mysteries but in our sphere we cannot so control language as to bring it to your comprehension.

MENTOR.

There is a law which doth control,

All matter, be it in form as fine,

As sweetest flowers or birds that doth extol,

It is the law, immutable, eternal and divine.

ELLEN SCRIBE'S EXHORTATION.

(WRITTEN AUTOMATICALLY.)

More tangible, more palpable, much more real will be your life after what you, very erroneously, call death. Until this word, brought into your world by ignorance and superstition, is discarded entirely and the ideas it has created are eliminated as much as possible from the human mind, fear can never be wholly cast out. The fear of the unknown; and why should this real, true life be unknown to you? I will tell you why. You have been so educated, so trained, so steeped, as it were, in sense and in materiality, that nothing could appeal to your true being all these ages. This has been going on with the exception of a break in the clouds for short periods, when a few would rise out and become, as you term them, saints and martyrs for the sake of the truth as they found it, as the light broke in upon them and awakened their ignorance-steeped souls. Now has come to you this period in the cycle. Oh, I beseech you, ye mortals, not to let this epoch pass unheeded. Open your eyes and behold the glories that are yours. Listen to the voices coming constantly to you; proclaiming aloud, that your deaf ears may hear. Cultivate by meditation and aspiration a perception of spiritual truths and an understanding of spiritual attributes. They can and will be made clear to you if you will but hold yourself open to them.

We read your thoughts, dear one. But what is

your time applied to the trifling things of your earthly life, in comparison to the lofty fitting of your soul for its eternal home. Learn of your future that you may be ready and not stumble and falter by the way; but there is time for all, even in your account of time, if you will wisely allot certain portions for this purpose. Call it worship, if you will, and come to your altar as faithfully as a Roman Catholic does to his devotions, and you like him will be developed, will grow in spiritual wisdom and beauty.

We have written long to you. We feel that we will weary you now. It will not be so if you will follow our advice. Indeed we would wish to say command, if it would not sound too harsh to you.

Go now, dear, and know your spirit friends watch over you constantly.

ELLEN SCHIBE.

Tender friends watch ever o'er you,
Drawing you with silver bands;
When the earthly cords are loosened,
Reaching out with loving hands.

SPIRITUALISM ANCIENT AND MODERN.

Mr. J. D. Shaw, editor of the Independent Pulpit, seems to have become interested in Spiritualism. A representative of the Dallas News recently interviewed Mr. Shaw who said: "There is no doubt in my mind but that Spiritualism is much older than Christianity, and that what we call modern Spiritualism is only a revival of what has existed in one form or another since prehistoric times. The Bible is full of Spiritualism, and seems to have been written by spiritual mediums. Moses and Daniel were writing mediums; the prophets were all clairvoyant and trance mediums, and so was John, the revelator. Samuel and Paul were clairaudient, while Paul was also a healer, and so was Peter. Jesus was a medium for both healing and materialization, he was also a great mind-reader and a medium for the development of other mediums; in fact, we find in the Bible instances of nearly every phase of mediumship claimed by the Spiritualists of to-day, but before we note these it may be well enough to designate some points of difference between ancient and modern Spiritualism, though these differences are neither so great nor so numerous as those between ancient and modern Christianity.

Ancient Spiritualists generally attributed the power producing spirit phenomena to God and angels, while modern Spiritualists attribute it mainly to the spirits of persons who have lived upon the earth, though many modern mediums claim that they are influenced by divine power. This difference may be accounted for on the ground of human ignorance as to the true source of this power. What Moses considered to be the finger of God, writing upon stone tablets, was doubtless the same as what a Slade or a Home now tell us is the finger of some disembodied spirit, writing between closed slates. Anciently many things were attributed to gods and angels that are now known to be natural effects of natural causes.

The Bible does not use the terms 'circle,' 'séance,' 'clairvoyance,' etc., but it clearly describes what we now call by these names. At a séance given by Jesus, as recorded in the seventeenth chapter of Matthew, the circle consisted of Jesus, Peter, James and John. On that occasion there was what is now called a 'materialization.' Moses and Elias who had long been dead appeared talking with the medium, spirit light was seen also and a voice was heard. After the death of Jesus he is reported to have appeared in a materialized form on several occasions, two of which as stated in the twenty-fourth chapter of Luke, occurred at and near Jerusalem, first to two of his disciples and afterward to the eleven, gathered in a room just as people gather now to 'hold a circle,' or 'have a séance.' We have a most striking description of a circle and a séance in the first and second chapters of the Acts of the apostles, at which spirit lights were seen, and some of the mediums spoke in other tongues than their own. So it appears that they must have held séances occasionally just as the Spiritualists do now, and, as further proof that the

Spiritualism of the Bible is in many respects similar to what we hear of as existing to-day, I will note a few cases covering the different phases of mediumship, though to note them all would extend this answer beyond a reasonable limit.

In addition to the materializations already mentioned we have a striking instance in Joshua v. 13-15, where a spirit calling himself 'captain of the host of the Lord' appeared with a drawn sword. In John xxi. 1-18, we have a full-form materialization of Jesus which occurred some time after his death. For instances of clairvoyance, we refer to the prophecy of Ezekiel and Revelation. In the twenty-second chapter of Revelation what John took to be an angel turned out to be the spirit of one of the prophets. These ancient clairvoyants sometimes saw other objects, as in the case of Elisha's young man, whose eyes were opened to see horses and chariots of fire round about his master (II. Kings vi. 17) Zechariah saw a flying roll twenty cubits long and ten cubits wide (Zech. v. 1-2) and on another occasion he saw four chariots come out from between two mountains (Zech. vi. 1). Samuel as represented in I. Samuel iii. 4-6, was clairaudient and so was John as reported in the fourth chapter of Revelation. Dreams and visions and acts of healing are too numerous to mention, while independent writing was the means through which Moses obtained the decalogue, not upon slates, but two tablets of stone. This phase of Spiritualism was also exhibited through the mediumship of Daniel, when a handwriting upon the wall appeared at the feast of Belshazzar. In Ezekiel iii. 14, we have a case of levitation, also in Ezekiel viii. 2-3, and Acts viii. 39. While for a 'test séance' go to Jacob's well in the fourth chapter of John and to the land of Zuph, in the ninth chapter of I. Samuel, also the woman of Endor who brought up the spirit of Samuel as related in the twenty-eighth chapter of I. Samuel.

In addition to these examples of practical Spiritualism noted in the Bible, the ministration of angels and spirits is promised, and we are directed to try the spirits, whether they be from God or not, indicating as the Spiritualists teach, that there are good and evil spirits among those that visit our planet. In the twelfth chapter of I. Corinthians we are told of spiritual gifts that are conferred upon the faithful, and why may they not continue to our time, as the Spiritualists declare they do? Now people will believe what the Bible says about those spiritual phenomena that occurred thousands of years ago, while they reject the same things that appear right here in our midst. I have my doubts about many of those Bible séances and also about much that is being told of modern séances, but within a reasonable extent I find them agreeing with each other. To doubt all the phenomena of the present time is foolhardy for, while no one knows the source whence they come, they or some of them, surely come to pass and, observing the resemblance between the Spiritualism of the present and that of biblical times, reason would suggest that both are manifestations of the same occult power."

WHAT IS THE REMEDY?

About 150 years ago began the introduction of 'machine labor.' The labor guilds were very old and very conservative institutions. Many of them had existed for over 1,000 years. Like all very old institutions, they should have been reformed and brought up to the times. Their members were handicraft men, or hand laborers. When machine labor began, instead of adopting these machines and changing their organization from hand to machine labor, the guilds men gathered in mobs and tried to destroy the machines. Machine labor thus passed under the control of capital. In the contest that followed, capital became organized into corporate bodies; labor unorganized, at the mercy of capital; where before, in the guilds, we had the corporate organization of labor and capital unorganized. The old guilds, using only hand labor, ceased to be a power and passed out of existence, as mere hand labor could not compete with machine labor. The

modern so-called 'organization of labor' is valueless for the protection of labor. The trades' unions are mere voluntary societies, with no efficient control over members, and no power to enforce their rules, regulations or contracts in court. The worthless, inefficient workman usually creates the strike, and not unfrequently controls the trades' union. The strong corporation deals with the workman as an individual, hires and discharges, uses him well or ill, as it pleases, regardless of the trades' union. The only remedy of the trades' union is to beg for arbitration or order a strike. Labor and capital then confront each other in a position where each is in the attitude of a person assailed by a blackmailer or an unlawful intruder; each feels called upon to resist the other to the utmost.

What is the remedy for this state of affairs? Briefly, it is the 'corporate organization of labor' as a balance and check to the corporate organization of capital. Let the trades' unions become self-governing corporate bodies, then the efficient workmen can and will control the inefficient. No new laws are needed. Then let labor contract in the mass, not as individuals, through its corporate head, with corporate capital. Say a railroad company wants 500 engineers, 500 firemen, 1,500 brakemen, etc. The labor societies would agree to keep them supplied with that number of men, of specified degree of skill, etc. All differences among the laborers would be settled among themselves, in their own corporate societies. Capital could not oppress, because the labor societies would soon become the stronger body, and differences between the two classes of corporate bodies would be settled by an ordinary suit in court, while work would go on. There would be no strike, because there would be nothing to strike about. The reserve fund, now used to support strikes, in the event of differences, would, in most cases, be used to lease or buy the plant carrying on the business or manufacture. In a generation, most of our great industries would be owned and carried on by labor, in place of capital. While capital would soon assume a subordinate position, living by interest on money loaned, etc.; but leaving the real direction of society to other forces. The issue of the whole matter would be 'voluntary co-operation,' in place of 'state socialism,' which last, with its terrible forces of oppression and its threatened destruction of all individual liberty, is the great danger of modern society. ELDRIDGE MORSE, in the Snohomish Eye.

AGAIN 'the land of freedom' is showing how this old country can beat it on its own chosen ground. A 'Christian Scientist' has been convicted of illegal treatment of disease. The counsel for the defence said: The defendant, and those of the same faith with him, believe, as a matter of conscience, that the giving of medicine is a sin; that it is placing faith in the power of material things, which belongs alone to the Omnipotence. To the Christian Scientist, it is as much a violation of the law of God to take drugs for the alleviation of suffering, or the cure of disease, as for a Methodist clergyman to take the name of his God in vain, to relieve his overwrought feelings. It is as much the duty of the defendant, as his conscience and understanding teach him his duty, to visit the sick and afflicted, and relieve their distress of mind, as it is for the Presbyterian minister to go into his pulpit on Sabbath morning, and preach the Word of God according to the understanding of that denomination, or visit the bedside of one of his sick parishioners, and administer that religious consolation which is so dear to the heart of the Christian, and which is apparently so necessary to their spiritual welfare. The plea was in vain; the Supreme Court of Nebraska convicted. The 'regular practitioners' of all kinds seem to have their own way in America. A few similar cases have been known in England, but the prevailing sentiment is strongly in favor of freedom of experiment; and we very much question whether a 'Christian Scientist' would be interfered with in this 'old despotic country.'—Light (London).

OBJECTIVITY OF FLUIDS PERCEIVED UNDER THE FORM OF LIGHT IN THE HYPNOTIC STATE.

Annales des Sciences Psychiques for May-June has a remarkable article contributed by Col. A. de Rochas, on "The Objectivity of Fluids Seen Under the Form of Light by persons in a Hypnotic Condition," in which, after a resumé of the reports by earlier writers, Delenze, Reichenbach, Endlicher, he describes in great detail experiments with a good subject in La Charité hospital under charge of Dr. Luys, named Albert L—, and who was a designer by profession and who was thus enabled to present designs and even paintings to which the subject had the faculty of affording all the precision desirable by the means of the simple precaution of putting his eyes in a suitable state, a state in which M. Luys has foreseen by means of the ophthalmoscope, that the back part of the eye presented a phenomenon of "extra-physiologic vascular erethism." According to the observations of M. Luys, made with the assistance of Albert L—, "the left side of the human body presents a blue color. The eyes, the ears, the nostrils, the lips disengage irradiations of the same color, and these irradiations are more intense as the subject is more vigorous. The right side disengages red fluids through the organs of sense and their intensity varies equally with the state of the subject."

Pushing his investigations further, Dr. Luys was the first to discover that in hysterical subjects, masculine or feminine, the coloration of the fluids (or emanations) from the right side becomes violet and that in cases where there was paralysis by disappearance of the nervous activity, luminous colorations of the skin were sprinkled with black points. He likewise demonstrated that the emanations or fluids from the eyes continued some hours after death and that, if the skull of a living animal is opened the right lobe is of a beautiful red, the left of a beautiful blue.

Reichenbach and Luys indicate colorations inversely placed. DeRochas himself found after experiments covering more than fifteen years that the descriptions which numerous subjects of these emanations were, as to color not in agreement, the same subject even, disagreeing from one moment to another as to colors without being able to discover the law governing these discrepancies.

"What is constant, what must be regarded as proven with the same certainty as this or that historic fact of which we are not ourselves witnesses, is the luminous appearance perceived by a great number of persons in the conditions we have shown."

The question to be determined was whether this sensation was subjective, the simple result of the imagination, or objective, that is to say the action of an external material cause and, in this last hypotheses, what may be this cause.

Having this problem before him he secured the assistance of a distinguished physician who superintended the report of his experiments willingly, but to avoid unpleasant remarks, declined to permit the use of his name.

DeRochas puts his own name to the report, "spite of counsels of friends to avoid the legitimate distrust which attaches to anonymous writings, especially when they relate to facts, the verification of which is difficult; I am moreover one who scorn to slink away before any enemy whatever."

The experiments with the subject Albert L— were made with an electro-magnet, twenty-two in number with great precautions against advising the subject of the fact of the passing of the current and yet the subject saw the colors of emanations from the magnet, blue at one end and red at the other, a mixed blue and red when the current was suddenly reversed, then at the end of some seconds a substitution of blue for red and red for blue; finally when the current stopped nothing at all. Various devices were adopted to deceive the subject, but it was demonstrated in every case that when a current was instituted the subject perceived emanations colored from the poles of the magnet.

The principles of refraction and polarization are also brought into play and many experiments made with this subject with spectroscope and nicols prisms, "made a great number of times, in very different conditions, have constantly given the same results." The existence of the emanations or effluvium is regarded as proved.

All subjects describe the emanation (effluve) as a flame proceeding from the body; in case of powerful magnets from the ends of a straight bar, from the branches of a horse shoe magnet as prolongations. The length and intensity of the effluvia emanation vary according to the subject; these two qualities depend on the sensibility of the individual and may serve to define it.

The designs made by the subject at the time and painted in colors are described—form of flame or effluvia presented when the north pole of magnetic bar of iron is placed against a bar of steel; various forms of effluvia from the ends of two magnetized bars brought together where the poles are alike, and some where the poles are unlike—negative and positive. They are represented in the article in reduced form.

The different states of hypnosis affect the state of the vision of the subject—he not seeing the effluvia or emanations in a state of waking or profound hypnosis.

The perception of the effluvia can be influenced by suggestion, hence the author's urgent counsel to avoid every possible hint or suggestion. The persons present should be limited to two operators beside the subject.

On the question whether the production and perception of the effluvia (emanation) can be explained by our present knowledge of the sciences, "the distinguished physician," X—, goes into a tolerably elaborate explanation, involving discussion of the theory and action of light, and concludes: "It results from all these considerations which are general and apply to all the forms of energy, that the production and the perception of the effluvia or emanation are by no means incompatible with the principles of science as they are now understood."

De Rochas concludes this very interesting paper with an urgent appeal for renewed investigation by other men of science to this new branch, "the investigation of which will probably be the glory of the twentieth century as electricity has been that of the nineteenth century."

It is in fact "only in consequence of the repeated and concordant declarations of men worthy of confidence for their scientific probity that it will be possible to form the public mind, and, (admitting that there are in nature other forces than those of which account is made in the present courses on physics), openly to allow them to enter upon the investigation of phenomena of a more or less elevated order, touching the nature and properties of the agent the exteriorization of which we have here proven by digital effluvia or emanation (emanations from the fingers) and which, in our organism, serves as a bond between the soul and the body, as I shall attempt to show in an article to be published hereafter."

LIGHTS AND SHADOWS OF SPIRITUALISM.*

We have been looking through "Lights and Shadows of Spiritualism," by the highly gifted medium D. D. Home. It is a sad commentary on the weakness of human nature. If it were not for its two last chapters entitled "Higher Aspects of Spiritualism," its sensible readers would be tempted to say that Spiritualism has so many shadows that its lights are scarcely visible. At least such would be said of modern Spiritualism which occupies the larger part of the work. Its first and second parts which treat of "Ancient Spiritualism" and "Spiritualism in the Jewish and Christian Eras" are compiled largely from William Howitt's well known "History of the

Supernatural." The third part is chiefly an account of incidents which came under Mr. Home's own notice or which he took pains to verify for use in his work, the aim of which may be said to be, in the words of William Howitt, "to put an end to the outrageous trickery that passes current under the guise of Spiritualism." The English Quaker Spiritualist had himself suffered much through denouncing tricksters, and he feared that Home would be deterred from publishing his work by fear of the clamor it would raise among spirit mediums and their friends. Home, like the late Colonel Bundy, was, however, too honest in his intentions, to be deterred from carrying out the good task he had set himself. Moreover he never was a professional medium. He says: "Against men and women who are I have nothing to say, provided they be honest. For myself, however, I have all through life felt an invincible repugnance to making merchandise of the gift bestowed on me."

The author begins his history of modern delusions by an account of the Apostolic Circle of Auburn, N. Y., established in 1850, and of the subsequent career of the Rev. T. L. Harris, one of its prophets. Strange as it was the credulity of the persons associated with the spiritualistic ventures of this enthusiast, it was out done by the folly of the believers in John M. Spear's "new motive power," imparted by a baby to a machine! The Harmonial Society of T. E. Spencer, and the genuine craze of a certain Mr. X—, who received revelations from the persons of the Trinity, were no better. Well may Mr. Home say that people "appeared to have taken leave of common sense, and to be utterly destitute of reason." Among such delusions the author places that of Allan Kardec, who was a pagan by education, and "received his own doctrines as messages from the Spirit-world." Home affirms that before he knew of the death of Kardec, he received, in the presence of the Earl of Dunraven, a message in French, saying, "I regret to have taught the spirit doctrine." The author devotes a chapter to the Eddy phenomena as described in the book "People from the Other World," and it speaks well for his impartiality that he simply dismisses the book as presenting "not a single proved fact either for or against the 'materializations' of the Vermont homestead." He does, however, ascribe most so-called materializations to trickery, and he devotes four whole chapters to their exposure. Nevertheless he does not think them impossible, and he refers to a case of materialization which occurred at one of his own sésances. He remarks, however, that "in every instance where these phenomena have occurred through my own mediumship no preparations were made, and I, as medium, was seated among the other persons present." This is very different from the ordinary cases of "materialization," which would be the most valuable of spiritualistic phenomena if it could be satisfactorily established.

The author warns his readers against trusting to phenomena which occur in the dark and he expresses his regret that all his sésances did not take place in full light. Many of them were in the light, however, and Mr. Sergeant Cox, who founded a Psychological Society for the investigation of what he called psychic force phenomena, said in a letter to the author, "In the investigations in which you so kindly assisted me there was nothing of this precaution and mystery. You sat with me anywhere, at any time, in my garden, and in my house; by day and by night, but always, with one memorable exception, in full light." Nothing can speak stronger than this for the genuineness of the phenomena which occurred through Home's own mediumship. The book closes with an account of some of these, which the author appears to value especially for the evidence they give of the continuance of identity after death. This he was evidently strongly convinced of, and his honesty of purpose renders his testimony to the truth of Spiritualism of the greatest value. Perhaps he erred somewhat in not giving sufficient weight to the evidence to be derived from other sources. This was due doubtless to his detestation of fraud, which he found to be so rampant. The present work gives ample evidence of this and at the same time of Home's

*"Lights and Shadows of Spiritualism." By D. D. Home. London, Virtue & Co. Limited, 26 Ivy Lane, Paternoster Row, 1877.

own conviction of the genuineness of many spiritualistic phenomena.

THE EVOLUTION OF IMMORTALITY.

We read in the book on this subject by Dr. C. T. Stockwell that "we have become self-conscious beings, and consequently immortal. . . . Immortality is not a question of time or space. It is measured rather by the terms of quantity and quality, and is to be in us if anywhere. In each individual man an immortality is inherent. It was germinal at the most distant point of his physical history. It came to birth at the moment of self-consciousness. He is environed by an infinite immortality, and can lay hold, here and now, upon all that he will." In this passage immortality is brought within the scope of the doctrine of evolution, and it is seen to depend on the same principles as are now recognized as having governed the development of the physical organism of animals and man. And yet it is something more than this. Consciousness of self far transcends consciousness of eternal nature, although the actual process of development need not differ. According to the philosophy of which Herbert Spencer is the acknowledged exponent, development is due to the action of environment, which "so acts upon an undeveloped organism as to first produce a feeling. This feeling, in process of time, results in the evolution of organs of sense. Through, or by means of these organs of sense, sensation is evolved, and, in like manner, we finally become conscious beings, and know the reality of the objectivity of our environment."

Every stage of this process of development here sketched is accompanied by a higher degree of knowledge, or, as we may say, of consciousness, using this term as comprising sensation as well as attention. That knowledge is of something external to self, and every degree of it must correspond to a higher external or cosmical reality, this being what is meant by environment. The environment must itself be regarded as having different phases of reality. Hitherto we have done little more than recognize the physical cosmos, but why should we stop here? There must be something in external nature corresponding with the sense sensation of the animal organism, and on a higher, or rather a more inward, plane with the self-consciousness of man. Dr. Stockwell says truly, "were there no real spiritual objective forces, is it reasonable, in the light of physical laws even, to suppose that man would have developed any spiritual apprehension of Deity, of spiritual things, of immortality? When man becomes self-conscious, he first of all comes to recognize that his own bodily organism is in reality part of external nature, that is external to his own consciousness. In course of time he discovers the nature of his relationship to his physical environment, that the same forces and energies which are operative throughout the latter are operative also in his own organism. Unless the organism vibrated true to nature's vibrations these could never be understood by man."

But man's self-consciousness reveals the activity within him of something beyond the physical. He has not merely sensations but thoughts about them, and it has long since been recognized by Oriental philosophy that there is in nature a principle of being which corresponds with the psychical principle in man. Such a view would seem to be required by the evolution philosophy, which could not properly admit of the development of the psychical out of the material except under the influence of a psychical environment, even though the material itself possessed a psychical germ. It is none the less true, moreover, of the more spiritual part of man's being, that on which his self-consciousness depends. Thus the very fact of man recognizing that he possesses a spiritual principle becomes evidence of the spirituality of nature, and the existence of man as a self-conscious being is evidence of the divine existence. Man identifies himself as a part of the universal whole, and yet as possessing, as an individual organ-

ism the immortality which belongs to nature as a whole.

There is included in the consciousness of self something more than the recognition of the oneness of the self with its environment, that is of man with God. Dr. Stockwell remarks that "taking as our starting point the premise that life—our own life—had its origin in God; that its mode and method of expression is dependent upon matter; that any phenomena connected with life's history in the past are traceable directly and solely to this mysterious oneness of God and matter, we must inevitably conclude that the same immutable law, ever evolving and widening in its scope, is related as persistently to our future as it has been to our past existence." It is to this past existence that we wish now to draw attention in connection with the action of self-consciousness. If the self-conscious mind is compelled by its own nature to look forward to an endless existence, it is none the less driven to consider its past as not having had any real beginning. Dr. Stockwell refers to a trinity of forces as standing back of and surrounding every individual being, "governing and controlling its destiny." Those forces are the principle of inheritance, the impulse to differentiate, and environment. It is evident that each of these must have been in operation from the very commencement of evolution. And here we would point out that the evolutionary process may have had a beginning, and yet not the organic base which has been subjected to it. True, the latter cannot always have existed as a separate organism, but there must have been some organic existence from which it became differentiated, and this can have been naught else than that which constituted its original environment. But the same environment regarded as an entity has continued throughout the whole process of evolution, although different aspects of it have from time to time been presented to the subject of evolution. Thus what the self-conscious being sees in regarding the future, he must also see in regarding the present, and therefore the past which was once the present. The object that meets his mental vision is the environing existence, which the recognized facts of his own development require to be possessed of the same principles of being as himself. What that existence is we are told by Dr. Stockwell when he says, "the universe of matter may be said to be God, if we remember that the universe per se is an infinite organism, having an ego, and that the ego is the real of any organism; the thing itself behind phenomena." After referring to motion as evidence of will, he adds, "and so there must be behind, or in, this universe of infinite motion, and Infinite Will, an Infinite Intelligence, an Infinite Life, that by and through this infinite phenomenon of motion—life—is expressing an Infinite Thought. The universe of matter then is, to us, a materialization of a thought of God." Thus God is at the commencement as at the end of the material existence of man, or rather this is completely environed by God, in whom we live and move and have our being." Each human being may thus be considered a self-conscious centre of the divine existence, with all the potentialities of the divine nature.

One of the most important teachings of Auguste Comte was the organic nature of the earth. At first sight there is but little to recommend this opinion. We are so apt to regard vegetable and animal organisms as quite different from the earth on which they live, that to treat them as dependent on it for their existence seems absurd. And yet there can be no doubt that, whatever may be their cosmical relations, they actually belong to the earth as its offspring just as much as the leaves are the offspring of the tree. Not only is the earth's offspring the necessary result of the exercise of its organic functions, supplemented now if not originally by the energetic action of the sun, but without its offspring the earth could not continue as an organic existence. It would gradually decay and die, like the tree continually denuded of its leaves and thus prevented absorbing from the atmosphere the gases necessary to its life.

No hypothesis is more firmly established by the negative result of experiment than that expressed by the phrase "ex vivo omne vivum." This is the conclusion to which Professor Huxley was at last driven, notwithstanding his assertion that spontaneous generation must at one time have taken place as the necessary condition of evolution. He admits, however, that spontaneous generation is not possible in the present order of nature; so that as he asserts the necessity of such a process he affirms by implication that the order of nature has changed. But that nature could ever make so disorderly a change must be denied. The evolution of nature is never "per saltum," although to our imperfect perception it may appear occasionally to be of this character. The apparent jumps are nothing but the accumulated effects of a series of antecedent changes, each of which is too slight to be separately noticed or to have left any separate record. But in the case in question there is no occasion for any change in the order of nature. This requires that every living thing shall have proceeded from a living thing or things. We must therefore trace back the wonderful tree of organic life to a living source, and this source can be none other than the earth itself, that from which all forms of life have sprung. The ultimate source is the Universal Life immanent in the universe.

If the earth were not organic, how could she give birth to living "offspring?" Nor is this opinion inconsistent with the fact that life on the earth now appears to be dependent on the solar rays. The earth possessed at one time possibly all the attributes of the sun himself, and it would then be able to nourish its offspring by the warmth, light and electricity which emanated from its own bosom. Moreover, as an organic existence it is not necessary that it should itself perform what we regard as the functions of an organism. It is sufficient that it contains the potentiality of such functions, and that it gives birth to organisms which grow and reproduce themselves, thus living in its offspring. Plants, animal and human existences are the leaves of the great earth tree, although they disappear from age to age. Mother Earth, like the tree of the forest which annually sheds its leaves, still retains her vitality, notwithstanding the fact that she now requires the impregnating influence of the solar beams, which are but manifestations of the Universal Life.

THE growth of coöperation has been, indeed, phenomenal. There is nothing like it in the history of the last half-century except, perhaps, the rise of railways. The band of twenty-eight pioneers has transformed itself into an army of 1,240,013, or about one-seventh of the adult population of the United Kingdom. The capital of £28 has grown into £14,013,687, while the annual trade amounts to £50,300,000. We doubt whether any but the English race could have achieved similar results under like conditions. In its character and in the noiseless manner in which it has grown, coöperative supply is peculiarly British. It is, after all, only a form of self-help; but, as it exists to-day, it represents a social and economic revolution quietly brought about by the people for the people. It has conferred vast benefits on the working-classes. Its advantages are by no means confined to the members of the societies, though, if they were, they would be of immense importance. The system has had a far wider influence, and its influence has been wholly in favor of the masses. If it did nothing more than it has already done, the institution would have fully justified its existence. The actual money worth of coöperation to the artisan population is enormous, but its value is by no means limited to the sum which every year it puts into their pockets. It has had a marked formative effect on character. In conjunction with the friendly societies and the trades-unions it has helped to make the English workingman the capable, self-reliant worker and good all-round citizen that we know him to be. It has been an educational element of the greatest importance, helping to turn raw material into a well-disciplined force.—Manchester Weekly Times.



THE SONG OF THE ASCENDING SPIRIT.

By EDWARD S. HOLBROOK.

Farewell to the mortal, its turmoil and strife;
I've passed the dark portal that leads unto life;
To earth and its shadows and sorrows adieu;
Sweet visions of beauty arise to my view.

Bring roses, bring lilies, those emblems of love;
Bring music that beats to the music above.
My name with their own shall the angels enroll;
Rejoice, O rejoice, at the birth of the soul.

With spirits attending I'll visit my home;
At dawn and at evening in silence we'll come;
To them that with burdens and doubts are oppressed
We will point the glad way to the haven of rest.

The death-clouds are breaking. Humanity springs
From height unto height on eternity's wings.
There Love, as sweet sunlight, in harmony thrills
And the glory of God crowns the beautiful hills
CHICAGO.

STONE THROWING IN IRELAND.

TO THE EDITOR: Mr. Giles H. Stebbins' letter in the RELIGIO-PHILOSOPHICAL JOURNAL on the subject of "Stone Throwing in Ann Arbor" has suggested to me to inform your readers of one of the most remarkable occurrences of the stone throwing kind which I have ever seen or read of. It was remarkable for the public excitement it occasioned at the time as well as for the fact that although policemen and detectives exercised all their ingenuity to discover the cause, it remains a mystery to this day.

It occurred in and around the so-called "Quaker's Graveyard" in the city of Cork, Ireland, about the year 1850. Mrs. H— and I were of the Quaker stripe and at that time lived in Cork and attended Friend's meetings regularly; one of our children had been buried in the above mentioned cemetery, so we were interested in the public excitement which the stone throwing occasioned; although, like other Friends, we regarded it as a low superstition which was anything but creditable to the Society, more especially as the common opinion (particularly amongst the Roman Catholic people) was that the stones were thrown by one or other of two persons, namely, by the "ghost" of a certain Quaker lady who had been buried there a few days before, or by the devil himself—some held to the first opinion and some to the other. But to be more "scientifically accurate," a la RELIGIO-PHILOSOPHICAL JOURNAL, I shall relate the matter in an orderly manner.

The burial ground of the Society of Friends, in Cork, Ireland, is situated on elevated ground in a rather remote part of the city, a long distance from the meeting house, it was surrounded by a high stone wall and immediately inside the entrance gate was the house where the caretaker resided with his family. (I presume the land marks are still unchanged). The people living in the streets near there, observed, from time to time, stones in the air overhead which appeared to have arisen from within the cemetery wall, and fall in the street outside, and day after day those stones seemed to increase in number and size, and of course the news spread and excitement grew apace. Crowds assembled from all parts of the city and policemen were placed on duty both within and without the walls.

I had heard so much about it that I went there accompanied by my wife, we expected to see a crowd there, of course, but we were not prepared for the scene which presented itself. It seemed like the proverbial "Irish Fair"—crowds of people of all classes, on foot and in carriages, booths and tents erected for the sale of refreshments, games were being played and so forth, while the streets near by were literally filled with people coming and going.

The residents of the locality whom I questioned on the subject told me that for a considerable time before, the stone throwing had been observed; sometimes the stones seemed to come from out the house chimney, and sometimes from one part of the graveyard and sometimes from another. When the police would hurry to examine one spot or try to catch the fellow who did it, a stone would come from another quarter and they would

have to divide their forces to examine that, and that although the stones fell sometimes in the very midst of the people, even touching some of them in falling, no one had been hurt or in the least degree injured. Every means were employed to discover the source of the trouble, but all the efforts of police, detectives, and people were unavailing; even, they told me, the fireplace in the house had been taken down and the floors disturbed and all around examined, yet it remained a mystery.

"An' sure, your honor, it must be either the devil or the Quaker."

The excitement continued for several weeks and no clue to the "perpetrators" was found. Had I known as much then, about "mysterious occurrences" as I do now, I should have taken a hand in with those who wanted to find out "who the fellows were."

THOS. HARDING.

STURGIS, Mich.

CENTRIPETAL FORCE.

TO THE EDITOR: A friend has sent me an extract from THE JOURNAL of July 7, which shows that you have an intelligent knowledge of this matter and that you take an interest in the subject, and as my object in making my discovery public is purely for the sake of truth and the advancement of scientific knowledge I will give you in a few words the kernel of the whole matter.

First, Newton's demonstration of the existence, lines of action, and law of the universe, square of the distance, is accepted by me as well as all scientists as true, but his theory that the cause of that force is due to the innate attraction of motionless matter I have discovered is untrue.

I can demonstrate mathematically and experimentally that it is not true, and I can prove mathematically what that force is, and why it is centripetal. I have discovered that a body which has free motion can be made to describe an elliptical path by an impressed force acting impulsively at right angles to the line of the body's motion without any string fixed at the focus to constrain it.

At present we are taught that the resultant of two forces, two velocities, two momentums, and two energies, acting simultaneously at right angles to each other is the diagonal of the parallelogram whose adjacent sides represent in units of length the respective forces, velocities, etc.

Now that is quite true under constrained motion and simultaneous action, but I have discovered that under free motion and consecutive action a curve is the resultant.

To illustrate my meaning, suppose in a railway car we roll a ball across the floor of the car; the resultant velocity and direction actually is the diagonal of the parallelogram whose sides represent velocity of car and velocity of ball at right angles, because the ball is rolling on the moving car and is therefore under constrained motion, but supposing the ball is shot out at the window of the car then the resultant would be a curve because the ball is now moving with freedom. Now if a ball under such conditions will describe a curved path under the action of impressed forces alone, why of course any other body under like conditions will do the same; consequently the earth, moon and other planets are all moving with free motion in curved paths by reason of impressed forces alone and are not constrained to move in those paths by an attractive force of the sun's mass acting at a distance. I can prove all this as mathematically complete as Newton proved the existence and law of action of this force; it is as he proved truly a centripetal force, but is the resultant of two impressed forces or rather is a component of the resultant of three energies impressed on a body. The body in motion has kinetic energy in the line of its motion, and my discovery is that it has also kinetic stability transverse to the line of its motion, which is equal to the kinetic energy.

Now if such a body in free motion is disturbed by an impulsive force, at right angles to the line of its motion, the resultant line of motion will be a curve and the centripetal force is that component which produces the curve or bends the body from the right line.

Now this fact is new to science and is a principle of the utmost importance in explaining the whole phenomena of nature, and most distinctly shows us where the action of a Creator comes in. Not only how the planets are made to gravitate to-

wards their source, but also what is the vital power which through the action of evolution produces species of every kind. And the spiritual force which keeps the human soul in inductive communication with its God. This force is due to the persistence of energy and I have called it kinetic stability. The force of gravity I call the force of restitution and we define it as the unearned increment of the bodies' kinetic stability. Please excuse this scrawl as it is written hastily in a mountain village near where I am rusticated amongst the shady pines during the summer months.

ROBT. STEVENSON.

So far as Mr. Robert Stevenson proposes to get rid of innate attraction of motionless matter as the source of centripetal motion, we quite agree with him. Sometime ago in a short article entitled "Inertia" we endeavored to prove that motion, and not inertia, must be regarded as a fundamental property of matter, and if such be the case "attraction of motionless matter" would be a misnomer. Moreover we are prepared to admit that a body having free, direct motion will have its rectilinear path changed into a curve if it is affected by an "impressed force acting impulsively at right angles." But the same result will follow if the impressed force acts by attraction instead of impulsion. Newton distinctly stated that although he spoke of attraction, he rather preferred impulsion as the cause of gravitation. So far as we know it may be a combination of the two. By gravitation Newton meant centralization, and if Mr. Stevenson can demonstrate why bodies tend to a centre, or what is practically the same thing, why they exhibit centripetal force he will have solved the problem of gravitation. His proposed explanation is that the heavenly bodies have, in addition to kinetic energy in the line of their motion, an equivalent kinetic stability transverse to the line of motion, by which he means, we suppose, that the action of the impressed force at right angles to their path gives them stability. How far this idea is new to science is questionable, as it is becoming recognized by physicists that stability in a system of bodies is really the effect of their constant motion, due to the interaction of attraction and repulsion among them. Kinetic stability is said, however, to be the force which causes the planets, etc., to gravitate towards their source, the force of gravity being termed the force of restitution, but we fail to see how a force acting at right angles to the line of motion, thus producing a curve, can operate so as to cause bodies to gravitate towards their source, that is the centre, unless it is also attractive. We think Mr. Stevenson is on the right path, but his hypothesis cannot be regarded as strictly scientific so long as it requires the immediate action of a Creator. Gravitation is undoubtedly a fundamental law of Nature, and if God be the Power immanent in Nature, then it must be a fundamental law of the nature of God, but it must none the less be expressible in purely scientific terms.—EDITOR.

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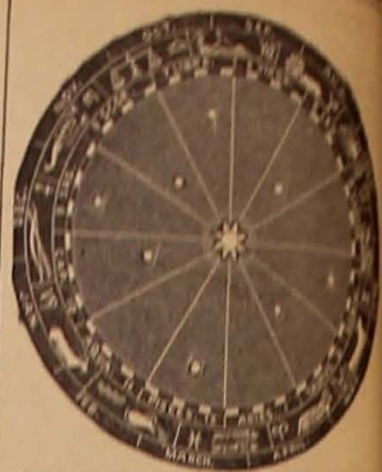
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SEPT 15, 1894

WOMAN AND THE HOME.

OUR NATIONAL FLOWER.

The Queen of flowers for England
Superbly blossoms free;
And as a symbol, sunny France
Adopts the fleur de lis.

A staminal bearing,
Our Nation still awaits,
What for a great Republic,
(A family of States)—

Would be an emblem, fittest best
To symbolize its life,—
In grand career, its forward march
With wealth of beauty rife?

What plant of occidental growth
Fast-rooted, towering high,
Erect and firm, our Nation's strength
Would aptly typify?

It must not be of alien stock
But to the manner born,
In bounty spread from sea to sea—
Behold the Indian Corn!

Fit emblem of initial growth
The tiny blades appear—
And for the rearing of the State,
The full corn in the ear.

The tasseled, golden corn we choose
Our standard to adorn!
In mystic union, strength and grace
As symbolized in corn.

—ANNA GARDNER, in "Woman's Tribune."

WOMEN'S AUXILIARIES OF MEN'S ORGANIZATIONS.

The women of the United States owe a debt of gratitude to Mr. W. W. Blackwell, Supreme Chancellor of the Knights of Pythias. There had been an auxiliary organization formed, composed of the wives, daughters, and sisters of the knights, under the title of "Pythian Sisters." The sisterhood, it may be supposed, was like all other feminine branches of men's secret orders, permitted to cook, prepare dinners and luncheons, and wait on the brotherhood upon festive occasions. It seems, however, that they are not to be accorded even the scant, left-handed sort of recognition enjoyed by kindred organizations who mistakenly consider themselves more fortunate than the Pythian Sisters. The fraternal spirit of the knights, supposed to commemorate ideal friendship, the noblest example of self-sacrifice and unselfishness that history affords, is not sufficiently broad to include women. It is "as between man and man" only; the sisters have been invited to keep out. It is not to be supposed that their culinary services will be declined, however; indeed it is probable that the knights will wisely reason that if the sisters are not distracted by pseudo-official duties their cooking will be all the better, and their own wants all the more satisfactorily provided for.

But, seriously considered, it is a wholesome lesson. What women need, like the negroes of the South, is to cultivate proper pride and necessary self-respect. No woman does or can respect herself who will look down upon men's banquets from a gallery, when she is debarred from her rightful place at his side, as his equal, at the table. Precisely the same servility betrays itself in the formation of organizations supposed to supplement secret societies, from which women have always been excluded. In these orders not even are all the important offices held by women; many of them are filled by men, and the sisterhood meekly approve.

In this world most human beings are accepted at the estimate which they put upon themselves. If they are submissively grateful for being relegated to the fifth place below the salt, there they will remain. I am not counseling the unwise advancement of mediocrity or the elevation of the inferior mind and character to a position which it is not able to fill. But I do protest with all my heart against the intelligent, educated, cultured women of this country perpetuating in this modern form that separation of the sexes in social and public affairs which is the direct inheritance of barbarism. Every woman who condescends to look on at a banquet where in this twentieth century despotism which exacted that among savages women should eat in vessels and houses

apart from the men—a custom that obtains among barbarians to this day.

The same is true of their subordination in those secret societies where they are admitted to the outer portal as hewers of wood and drawers of water only. The Relief Corps and the Daughters of the American Revolution are two exceptions to the rule. Both are patriotic organizations, and both are independent; both rank equally with the Grand Army and the Sons of the Revolution; indeed, the question of equality does not arise, for both have their own officers, their constitution, and by laws which they may alter and amend as they see fit. The Pythian Sisters will doubtless feel chagrined and mortified at thus having the door of the Grand Lodge or the Supreme Temple, or whatever it is, slammed in their faces. They should, on the contrary, send the supreme chancellor a vote of thanks. If he can thus awaken their sense of dignity and make them understand how obsequious their position has been the affront will in the end redound to their lasting good.

Women should remember that every individual who voluntarily accepts inferior place or compensation when she might do otherwise does a vital injury to all women. There is a wide field wherein women can work for each other; where they can aid and strengthen and encourage by precept and by example—the strong uplifting the weak, the educated enlightening the ignorant, the broad and the fair minded liberalizing the narrow and the petty. Here is a cause that can stand upon its own merits without begging for recognition only to be rebuffed.—Mary H. Krout, in *The Inter Ocean*.

In the great carpet mills of Philadelphia, where, it is claimed, more carpet is made in a single ward than in the whole of England, the actual competition of women with men is a marked feature; in many cases they earn equal pay for the same work. In these mills the burlers earn from \$6 to \$10 a week. They work from 7 in the morning till 6 at night, with half an hour off for dinner. Those who do not live at home can get good board for \$3 a week, leaving quite a wide margin for dress or for savings. It would be of great benefit to them if they could acquire the habit of systematic saving, but to his they are generally averse. Some of them do save, however, and it is no uncommon thing for a mill-girl to save \$300 or \$400 before marriage. The first few years of married life are safely tided over by the united savings of the couple, and it is unusual for the children not to begin work by the time they are 14. They can earn \$2.50 and upwards, and this sum as a rule, goes into the family treasury. Thus there will often be five or six bread-winners in a family, and, if thrifty, a neat little sum may be laid away. Thrift and economy are, however, rather exceptional virtues among the mill-workers. They eat twice a day the most expensive meat (16 cents and 18 cents per pound), and pay extravagant sums for early vegetables.—Lippincott's Magazine.

The frontispiece of the September number of *The Chautauquan* is a portrait of Miss Frances E. Willard. It accompanies a short sketch of her life. Miss Willard recently returned from an extended trip abroad and the leading cities vied with one another in bidding her welcome home. With renewed health she comes back to her place as "chieftain" in the temperance cause. Almost the first news to greet her after she landed in New York was the telegram read at the great meeting of welcome, that the Ohio Wesleyan Seminary had conferred upon her the title of LL. D. From the six hundred guests at the Boston Willard reception a telegram of thanks was sent back to Lady Henry Somerset, her hostess in England, for the excellent care she had given her guest.

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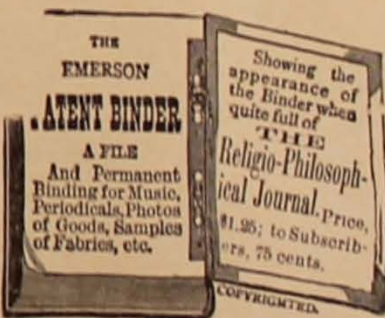
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BOOK REVIEWS.

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Monroe's Interpreter: Consisting of the Interpretation of the Great Mysteries found recorded in the Books of Daniel, Esdras, and other Jewish and Christian Records, disclosing parallel to History during twenty-five centuries, and forecasting the History of Nations for many centuries to come. By James Monroe. 1894. P. O. Box 647, Peoria, Ill. Price 60 cents.

"The Interpreter" is an ingeniously written pamphlet of 94 pages, illustrated with a portrait of the author as he appeared in 1870, and a pictorial representation of Nebuchadnezzar's famous dream and of the figures seen in Daniel's equally noted visions. Mr. Monroe's special views are that the stone which shattered Nebuchadnezzar's image typified under the term "kingdom of God" the Republican principle, "which the American colonies organized and inaugurated when they severed their connection with Great Britain in the year A. D. 1776, and established a new system of government, the principles of which are destined to destroy all other governments and extend over the entire world." In considering the Book of Revelations, he states that the Millennial period must be preceded by three revolutions in man's works upon the earth, namely, Government, Methods of Business and Religion. He thinks the labor revolution, which will be attended with the overthrow of individual ownership of property, will follow immediately after the great war for the overthrow of monarchy, but that it may be hastened in this country. The various systems of religious belief will be superseded by a scientifically demonstrated system, but the change will be gradual, and "the old errors will vanish like the vapors of the morning after the rising of the sun." The first great revolutionary movement is to be the overthrow by rebellion of the British Empire and of all its possessions, and as it is actually impending we shall watch with great interest for the accomplishment of the prophecy.

Suggestions Regarding the Cooking of Food. By Edward Atkinson. With Introductory Statements Regarding the Nutritive Value of Common Food Materials, by Mrs. Ellen H. Richards. Published by authority of the Secretary of Agriculture. Washington: Government Printing Office, 1894.

The value of this essay is sufficiently evidenced by the fact of its publication by the U. S. Department of Agriculture. It is hoped that the wishes of its authors will be carried into effect by the application of the principles laid down for the scientific construction of cooking apparatus and their proper use, that improvements may be made in the present defective systems.

The Humanitarian. A Monthly Magazine edited by Victoria Woodhull Martin. Vol. IV. New Series. January to June 1894. London: 17 Hyde Park Gate, S.W.

This volume contains numerous articles on important social questions by the editor, whose portrait is given as a frontispiece, and other writers. Among the most interesting are reports of interviews by Sarah A. Tooley with Dr. Alfred Russell Wallace, and the Rt. Hon. Sir John Eldon Gorst M. P., of whom excellent portraits are given. The volume also contains good portraits of Dr. George C. Kingsbury and Dr. Norman Keer who furnish articles to the journal.

MAGAZINES.

The Hartford Seminary Record closes its fourth volume with a number exceptionally large and important. Among the short editorial comments are thoughtful words on current topics, like the loss of democracy in colleges, the tremendous selfishness displayed by various parties in the recent labor outbreak, and the need of precision of language and thought in sociological discussion. The articles are three in number—all rather long, but striking in subject and manner. The first is an address by Dr. James Brand, the well-known Oberlin pastor, on "The Mission of the Church in the World," which is a keen and often brilliant setting forth of what he regards as the relation between the kingdom of God and the church, and of the duty of the church as a social organization to bring in the kingdom among men of every class. The second is an original study by Professor Edwin Knox

Mitchell, of Hartford, of the witness borne by the apostle Paul to the life and teachings of Christ. The third is an outline of the bearing of the comparatively new science of Biblical Theology on the other theological disciplines, drawn with the strength of statement which characterizes whatever President C. D. Hartman writes. Besides all this wealth of material of general interest, for the friends and constituents of Hartford Seminary the magazine contains also a summary of the recent anniversary, closing the sixtieth year, an announcement of the course of study for the coming year, including a list of over sixty electives to be offered, and many items about Hartford alumni. The magazine is arranged and printed with its usual care and tastefulness, and gives a good impression of the freshness and impetus of the intellectual life of the institution it represents.

—Three short stories of unusual interest appear in The Atlantic Monthly for September. They are "The Kidnapped Bride" by Mrs. Catherwood, "For their Brethren's Sake" by Grace Howard Pierce and "Tante Catrinite" by Kate Chopin. One of the most striking contributions is "Old Boston Mary; A Remembrance" by Josiah Flynt. It is a graphic pen picture of a famous Boston vagrant by an author who has written much of tramps and tramp character. A delightful prose and verse paper by Edith M. Thomas entitled "Rus in Urbe" portrays the outdoor element of city life, and "In a Washington Hop Field," by Louise Herrick Wall, gives a picture of human nature under country skies. The more thoughtful readers of the Atlantic will find pleasure in reading "From the Reports of the Plato Club," by Herbert Austin Aikins. It is a striking series of conversations on many themes suggested by the reading of Plato in a group of intelligent men. William Davies contributes an able article on "The Religion of Gotama Buddha," and "An Enterprising Scholar" by Harriet Waters Preston and Louise Dodge adds to the interest and instructiveness of the issue. Boston: Houghton, Mifflin & Co.—In the Phrenological, Journal and Science of Health for August, Mary Shaw, the well-known actress, is the subject of the frontispiece and an artistic phrenograph by Dr. Beall. John W. Shull gives an analysis of Ideality, with four handsome portraits showing great contrast of development. Prof. Sizer continues his series, "How to Study Strangers," with character delineations of Prof. Charles E. West and Hon. Edwards Pierpont. Mrs. Charlotte Fowler Wells reviews the life and character of Prof. Benj. Silliman. An article entitled "Ethics for Lovers," by Grace Pierson, is an arraignment of Mr. Bok, the editor of The Ladies' Home Journal, for some of his views on courting. Fowler & Wells Co., 25 East 21st street, New York.—Prof. Theodore W. Hunt, of Princeton, opens the Review Section of the Homiletic Review for September with a forcible presentation of "The Mental Demands of the Ministry," claiming that there is no profession that can compare with it in the requisitions made upon the intellectual faculty and function. Prof. Wilkinson gives his third, and final, contribution on "The Imprecatory Psalms" and Dr. Ward answers briefly, yet comprehensively, the question, "Who are the Hittites?" Some striking sermons will be found in the Sermonic Section. "The Scope of Education under Mahomedan Patronage" is the title of a paper in the department of Sociology and Comparative Religion, by Rev. B. F. Kidder, Ph. D. A comprehensive presentation of the subject "Panics and Hard Times" is contributed by F. S. Hayden, D. D., of Jacksonville. Funk & Wagnalls Company, 30 Lafayette Place, New York. \$3 per year.

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ANOTHER FRAUD OUSTED.

A newspaper clipping has been sent us, said to be taken from the Detroit Evening News of the 31st of March, wherein it is stated that one J. D. Hagaman, formerly of Tennessee, has written a book entitled, "From Skepticism to Christianity," in which he professes to expose the tricks of spiritual mediums—at least as he used to practice them. He thus describes the slate-writing "trick":

"Slate-writing, so-called, is often produced by the use of an invisible chemical pencil, which the writing does not show until slates are wet by cleaning; or cut a piece of patent slate-board to fit the slate, and cover the message, after cleansing both sides of the slate, to show there is no writing; place the slate on the table, cover with any article, or hold under the table, 'for effect,' to remove the false piece of slate and expose the message; or prepare a dozen or more slates with secret writing by use of a tar carbon pencil; let the investigator select two slates, examine, and as you put them together, secretly place a capsule of pure nitrogen gas between them; hold slates in plain view for half a minute to allow the gas to operate upon the writing. After the slates have been examined, you may repeat with the opposite side, producing a complete test; or hold slate with one hand under and against the table top, resting edge on little finger, and write with thumb and finger; or by a little practice one can hold slate by little finger, resting corner in cuff sleeve, and write with thumb and forefinger at arm's length, under cover, of course, 'to hide the secret,' as spirits do not manifest in the light; or fasten a piece of pencil to a thimble and place on finger. Spirits write wonderful messages this way while investigators hold one end of slate."

We are very much gratified at this "exposure" as it puts our people on their guard against others who may be practicing the same deception. Expose the frauds wherever found. The sooner this is done, the better for the cause and the people's purses.—Light of Truth.

A recent statement in the Record that a young Japanese girl at Radcliffe college (Harvard annex) is the first of her kind who has come to this country for an education has called forth several corrections which show that Japanese girl students, are by no means rarities here. There is one at Bryn Mawr college, another at Wellesley and a third, Miss Fuji Tsukamoto, at Wilson College for Women at Chambersburg, where she is considered one of the brightest students. She will graduate this June and on commencement day will lead in a debate on the interesting question: "Have the more recent influences of the occident on the orient been a benefit to the latter." There was still another Japanese girl, Miss Tsune Hirata San, at Western Maryland college, Westminster, Md., where she was graduated in 1890. Returning to Japan, she married and is now working in the missions at Nagoya. Vassar college also claims a Japanese graduate. Japanese boy students are common enough, and the girls also appear to appreciate American educational institutions.—Philadelphia Record.

The yearly salary of Ida Lewis, the famous keeper of the Lime Rock Lighthouse, at the south end of Newport harbor, is \$750 and two tons of coal. She is past fifty now, her hair slightly streaked with gray and her face somewhat rugged and weather-beaten, but she is still alert and strong. She began her wonderful record of life-saving with the rescue of four small boys, whose boat capsized in the harbor before her.

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APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

This is the English edition originally published in 1840. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1871, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts, and noble character have given lustre.

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THE GRIPS OF ODD-FELLOWSHIP GIVEN AS A TEST.

T. C. P—, Salem, O., writes: There lives in this town an agnostic who is considered a level-headed man and who is prominent in a number of secret orders, including the Odd-Fellows. He has belonged to this order for about twenty-five years. Some four years ago he went to visit a sister who is married to a Presbyterian, but who is nevertheless mediumistic, though she would not let it be known in her family or in her church. This sister told our agnostic that she felt the presence of their dead brother and she thought he would have something to say to him if they could be alone; so it was arranged that they should sit up for a time after the family retired and give the influence a chance to make itself known. They took seats at a stand with writing material when she was partially entranced and tried to write, but only illegible marks were produced. She then arose from her seat and coming around to him took his hand and shook it with a powerful grip, then gave him the grip of the first degree in Odd-Fellowship, which he did not notice, but kept talking in a facetious vein. She then gave the grip of the second degree, which he noticed, when she gave the third degree. He then spoke up saying, "Well there must be an Odd-Fellow present," when all three degrees were repeated with emphasis and he was made to feel that his dead brother was really present. He had been instrumental in getting his brother into this order and this test was positive and natural. The sister, in her normal state, was opposed to secret societies and on being questioned as to what she had done, denied all knowledge of it. There is, of course, the remotest possibility that she knew the grips, but this is too remote to admit as a probable explanation of the phenomena. Names and certificates can be given if desired.

The Springfield Republican speaks of "the verisome, grieving, destroying and dismal summer of this year of grace, 1894," and adds: "The story of this summer is one of impoverished fields, deteriorated crops, dried-up springs and brooks and wells, pastures that cannot fill the

cows' bags with milk, mowings that scarcely furnish the barns with provender for the winter. We have had no rain in this region to amount to anything since the first of May—and all over the country in our temperate North American zone there have been few spots where anything better can be said. There have been scarcely any electric storms—the crash and roll of the thunder would be a delightful sound to us, so rare has been anything of the sort. There is no danger that the year 1894 will be soon forgotten. It stands by itself as the cruellest year of sunshine that a whole long generation has known." Rain has since fallen copiously in this part of the country, but the heat continues. (Sept. 10) To those who have been compelled to remain in great cities the thought of the seaside or of the mountains is like the thought of heaven.

Mr. B. A. Cleveland writes thus in regard to materializations: Of the fact of genuine materialization I have no doubt. That phantom forms or spirit forms of the departed have been seen in all ages of the world I think we have abundant evidence. But when a form emerges from a cabinet and beckons me to come, and we meet a form that steps from the cabinet, and embraces me as a long absent daughter would a father and I feel within my embrace a solid form of flesh and blood, I do not believe that I am embracing a spirit. Flesh and blood cannot enter into heaven. If this supposed spirit should suddenly vanish out of sight, or if this solid body should dematerialize and sink down through the floor at my feet, I should then be puzzled indeed, but this manner of disappearance I have never seen. The usual method is to take a few steps backward, and disappear behind the curtains of the cabinet, after mumbling a few unintelligible words. If this form of solid substance should identify herself by giving me her name, or refer to some circumstance only known to me and my departed daughter, then I would be satisfied that there had been a personation of my daughter by the medium under control, and I should be partly satisfied that I had not been entirely deceived and that the medium might be honest, especially if the manager of the séance had announced that the forms might be materialization or personation. But to have the privilege of embracing the solid form of the medium without receiving any communication or identification, is to my mind unsatisfactory and such performances are too much of a deception to practice upon innocent and credulous people. Many intelligent Spiritualists will confirm my statement, and are anxious that there should be a more thorough examination of all mediums who advertise to give materializing séances, by competent committees.

Thomas Lees, Cleveland, Ohio, writes: I was not surprised to see your article "Public Tests" in *THE JOURNAL* of September 1st. It might certainly be read with profit by the bulk of those professing to be out and out Spiritualists. After over thirty years of close investigation, fully twenty-five of which have been devoted to the work of sustaining public meetings for the presentation of both the phenomena and philosophy of Spiritualism, I am forced to the conclusion that the public as well as the private exhibition of mediumship is padded out (as I term it) beyond its legitimate proportions—especially is this true of what are denominated "public platform tests." Every impartial thinking Spiritualist will I think admit with you, that such tests as you alluded to are of no value, though they fill a gap maybe and help bridge over what might be an awkward pause for

them while waiting for the genuine article, so perhaps on the principle that even gold is better for some little alloy, the padding that almost invariably characterizes all public mediumship may be essential to its value after all, (particularly to "the public test medium" themselves.) I have long since felt it was a mistake to watch for fraud among the physical mediums only. While the mediums for independent slate-writing, occult telegraphy, materializing, trumpet, type writing and other physical phenomena have been more or less guarded against (though only in a haphazard manner), the inspirational, trance and public test mediums have been left wholly free to pad out their work to the fullest degree. Quality and not quantity in the near future will be the criterion of the public test medium's value and prominence. As a test of genuine "platform test mediums," how many among the very best of them would be willing. I wonder, to demonstrate their spiritual gift if taken before a strange audience, in a strange city, not being allowed even to know the name of the State taken to. So far, I have found but one willing to try the experiment.

Thomas Harding, writes: The Harmonical Society, of Sturgis, Mich., met on Sunday, September 2d, and elected officers to serve for the ensuing year, according to Michigan laws of incorporation. The election resulted in the choice of Mr. C. H. Rawson, for president; Mrs. Belle Stow for secretary; Mr. C. Cressler for treasurer. The executive committee consists of Mr. John Kelly, Mrs. James Johnson, Mrs. J. G. Wait, Mrs. C. Buck and Mrs. Francis, Sr. A soliciting committee of three was also elected, namely, Mrs. L. Buck, Mr. Peter Buck and Mrs. Susan

Wait. The late secretary retiring informed the meeting that he had been in communication with Mrs. Jackson, of Grand Rapids, and hoped her services would be retained to fill the desk during the months of November and December. The meeting was quite harmonious and satisfactory.

The September number of the Bulletin of the Psychological Section of the Medical-Legal Society (a quarterly published by Clark Bell, New York,) quotes with approval from *THE JOURNAL* in regard to Spiritualism and insanity and devotes an editorial to the subject from which the following is taken: Errors of belief as to matters of faith or of religion do not touch the question of sanity or insanity. An insane delusion cannot be compared with or likened to an erroneous belief upon any subject. If a man believes that his hand is made of glass, that he is the Christ or Messiah, that he is a king or emperor, where there is an absence of the slightest fact on which such a belief is, or could be, founded, we say that he is the victim of an insane delusion. There is a distinction between an hallucination, and an error of judgment or a belief founded upon either a mistake as to facts, or as to conclusions based upon false premises. The insane man frequently reasons correctly on many subjects outside his dominating delusion. The whole Christian Church believes in another world than this, peopled with spirits. The New Testament account of the life and death of Christ is replete with evidence of the existence of spirits in a sphere quite outside mundane knowledge. The Old Testament Scriptures teach it unanswerably, and none who accept the Bible as the revealed word of God can logically deny the truth of spirit life, or existence outside of what is commonly called life or human existence, as we understand those terms.

From High Government Authority.

No authority of greater experience on food products exists than Dr. Henry A. Mott, of New York. Dr. Mott's wide experience as Government Chemist for the Indian Department, gave him exceptional opportunities to acquaint himself with the qualities and constituent parts of baking powders. He understands thoroughly the comparative value of every brand in the market, and has from time to time expressed his opinion thereof. On a recent careful re-examination and analysis he finds

Dr. Price's Cream Baking Powder
superior to all others in strength, purity, and efficiency. Dr. Mott writes:—

"New York, March 20th, 1894.

I find Dr. Price's Cream Baking Powder to be superior to all others, for the following reasons:—

- 1st. It liberates the greatest amount of leavening gas and is consequently more efficient.
- 2nd. The ingredients used in its preparation are of the purest character.
- 3rd. Its keeping qualities are excellent.
- 4th. On account of the purity of the materials and their relative proportions, Dr. Price's Cream Baking Powder must be considered the *acme of perfection* as regards wholesomeness and efficiency, and I say this having in mind certificates I have given several years ago respecting two other baking powders.

The reasons for the change in my opinion are based on the above facts and the new method adopted to prevent your baking powder from caking and deteriorating in strength.

HENRY A. MOTT, Ph. D., L. L. D."

RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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THE OPEN COURT.

THE SPIRITUAL BODY.

By WM. B. HART, M. D.

In the article in *THE JOURNAL* of Aug. 18, entitled "The Spiritual Body," etc., Prof. Spence has raised a question second to no other in importance in the domain of Spiritualism, save that which assumes post mortem existence for the human race.

With what body shall we be raised,—with what properties and functions shall it be endowed?

Hitherto Spiritualists have been content to accept the teachings of Swedenborg on this subject; teachings singularly superficial, unscientific and absurd. A spiritual body—with spiritual organs of sense or perception, and a spiritual environment—implies a very radical change indeed, a change incomparably more fundamental than that from a caterpillar to a butterfly, as instanced by Prof. Spence. A change, not simply from one terrestrial organism to another higher, but a change from the terrestrial to the celestial; a change from gross ponderable matter to matter transformed, attenuated and etherealized, subsisting in a spiritual realm.

It is inconceivable that such a metamorphosis as is here contemplated can be effected without a change of language, supplying terms or symbols suited to changed relations and perceptions not only, but to a changed order of relations and perceptions.

But language of whatever kind is obviously unavailable as a medium of communication between parties occupying unlike planes of cognition, or possessing radically unlike organs of cognition, that is, organs unlike in the nature of the perceptions induced.

The necessities of the case as pointed out and illustrated in the article in question, are so obvious and imperative, one wonders they did not attract universal attention when first promulgated thirty-four years ago. In calling again attention to this matter of the spiritual body viewed in its scientific aspect, Prof. Spence has done a real service to the cause of clear and just thinking, which may eventually pave the way to a better understanding of the value of mediumistic utterances in relation to the Spirit-world. Viewing the facts then as in the nature of the case they must be viewed, we have an adequate explanation of the contradictions and puerile conceits often met with in perusing what purports to be a revelation from spirits touching the nature of the world they occupy, their occupations and pastimes,—spirit hunting and fishing, for instance, under circumstances invariably precluding the sacrifice of animal life; the explosion of a spiritual steamboat, freighted with spirit excursionists, but unattended with casualties involving life or limb, or even serious discomfort. Unmitigated bosh, of course.

In cases such as here contemplated, mediums, failing to grasp thoughts in their nature above their plane of perception, naturally become confused, and unconsciously give their own fancies instead.

Spiritualism is in a dilemma here. Of course the mass of crudities and contradictions purporting to be spirit revelations are inadmissible. But in sloughing off these, how is Spiritualism to preserve the reputation of her mediums for common honesty, unless indeed Prof. Spence's theory is admitted to cover the situation?

Discarding, then, all mediumistic messages concerning facts which from the nature of the case cannot be imparted to mundane intelligences, there yet remains a mass of thought implying perceptions, which we may conceive are common to all planes of intelligent beings, mundane and transmundane alike, such as pertain to the moral sense, and the religious instinct, to love and sympathy, to existence and perpetuity, to pleasure and pain, quality and quantity, numbers, space, duration, beauty, sublimity, progression, retrocession, etc., etc.

In view of all this it is plain that Spiritualism is not yet in condition to formulate its creed, to draw the line between what is clearly inadmissible and what is proved. If there be enough developed already to believe, there yet remains far too much to defend. It would be interesting to know just how much that passes for truth will bear scientific criticism.

Prof. Spence has opened the discussion in the right direction it seems to me. If there be any serious flaw in his presentation of the case, a little judicious discussion would be likely to show it up. We have had platitudes and platitudes. Is it not time to call a halt?

MATERIALIZATION AND THE PRINCIPLE OF REVERSIBILITY.

By DR. JOHN E. PURDON.

In *THE JOURNAL* of August 4th is reprinted an important article from the pen of that accomplished scholar and Spiritualist, Mr. Alexander Aksakof, which in the eyes of that gentleman, as, indeed, in those of all competent judges, is of surpassing value; a statement which those interested in what I may call the physics of Spiritualism will fully endorse.

But as priority of publication is the test of originality in scientific matters, I must call the attention of Mr. Aksakof to the fact that his inferences were arrived at eighteen years ago by Mr. William Harrison, the editor of *The Spiritualist*, a journal published in London, and which ran a short but very useful life at the most interesting phase of the introduction of modern Spiritualism to public attention in England.

Mr. Harrison says in his article of May 5, 1876: "Let us then suppose what we know and see of the human hand to be the result of an infinity of underlying phenomena, comprising a certain amount of energy, which we will define by the number ten. I assume that when a spirit-hand first begins to form, say twelve inches from the hand of the medium, by means of will power or some unknown process, the controlling intelligence abstracts, say one part of energy from every portion of the medium's hand,

thus leaving nine. This first stage in the creation of a spirit-hand I assume to produce an actual hand invisible to the human eye, yet capable of producing certain material effects. I further assume that in the process of further materializing a spirit-hand, spirits can by will power or by other means abstract more and more energy of different kinds, but in unaltered relative proportions, from every part of the hand of the medium, until say five proportions of energy are left in the hand of the medium, and five proportions are in the spirit-hand. At this stage both hands ought to be palpable, visible hands to the spectators. Here I think we have the duplication of form—that delicate state of balance of conditions which has existed on the few occasions when the medium and the spirit have been seen at the same time.

"Carrying this idea still further I think that the power at the root of the phenomenon can go on abstracting energy from the hand of the medium till at last we have say nine parts of energy in the spirit-hand and only one left in the hand of the medium. At such a stage as this—which as yet has only been reached in total darkness—the hand of the medium ought to be invisible, while the spirit-hand is densely materialized. This may be the condition of things when mediums are released from bonds...."

From this quotation Mr. Aksakof will see he is wrong in his statement that, though a certain degree of dematerialization (or dissolution) of the medium's body is the invariable consequence of materialization and has been known to or acknowledged by all, "it has not yet been determined to carry this assertion to the extent of drawing from it the last conclusion, which logically must arise from it, if it were correct." He will see that though Mr. Harrison did not attempt to put forward any dynamical theory of so-called materialization, yet he still had very clear ideas upon the subject of a quantitative relation existing between the changes in the medium's body and his "manifestations" as produced.

But, while claiming for and allowing to Mr. Harrison a priority in formal expressing, we wish to ask the attention of Mr. Aksakof to the true scientific implication of such a theory as that which he has also independently advanced. As I was one of three persons who were engaged in original investigations regarding the relation existing between the London mediums of that date and their physiological peculiarities, and as I had some of the exceptional guarantees to which Mr. Aksakof refers, I had no difficulty in at once adopting the principle of physiological reversibility to the interpretation, if not the explanation, of many of the wonders that were so familiar to me at that time. In the *London Spiritualist* of December 16, 23 and 30, 1881, will be found what the editor was pleased to call "A Philosophy of Materialization" written by me, which, starting from the acknowledgement of the principle of the conservation of energy and the facts of well attested mediumship, worked out a physiological system of dissociation of muscular consciousness and the otherwise employment of a "vital stuff" which, for continuity's sake, I was obliged to regard as present in all vital activity whatever—a stuff that was replaced

as fast as it was used up under ordinary circumstances, but which under extraordinary circumstances might manifest itself independently of its usual functioning instrument—the muscular system, which, not being a reversible engine, but in type an ordinary heat engine, necessarily degraded the stuff in doing real work.

I pointed out the fact that while the ordinary physiological processes remained in abeyance this life stuff, or sensor-motor stuff, might be constructively and temporarily employed to build up under the guidance of the more purely psychical principles of the organism, a modified instrument for the expression of true irreversible space work; and I instanced the pseudopodia or false arms of the medium which enable them to do work at a distance and outside the ordinary physiological range as an example of such esemplastic power.

I further maintained that the cycle of vital events was the true field in which to study the extraordinary in nature, as there alone could we hope to theorize without breach of continuity. In fine I considered the fact of mediumship as intimately connected with a vein of nutrition and expenditure on the one side and a theory of inhibition on the other, points which I have constantly kept in view in the several papers I have written for THE RELIGIO-PHILOSOPHICAL JOURNAL during the last ten years.

If the view advanced by Mr. Aksakof has a foundation in natural fact there is no doubt but that the principle of reversibility is necessarily involved. Energy must be returned to the body after it has been temporarily abstracted from it, if things are to return to the same physiological state (or nearly so) as that which obtained before the abnormal expression of energy. But a curious consequence of the operation of these forces of restitution would be obvious to the eye of the theoretical dynamician, if once he could be induced to hypothetically acknowledge the operation of such forces. These forces in returning the abstracted stuff to its original habitat would do a certain small amount of real work; but let all the forces be reversed so that the "real habitat" would be absorbed into the simulacrum of the same and we would have the completion of the fact of the medium's body passing through the door or bounds without breach of physical continuity. We know nothing of the relation of the original source of energy, i. e. the body of the medium, to its locus in quo that would justify us in denying the possibility of the truth of the above corollary, if once we permit the operation of free reversible forces and energies outside the normal sphere of physiological experience.

I have no doubt but that Mr. Aksakof will acknowledge that this is the full logical consequence of what he would call reciprocal dematerialization, wherever the phenomenon of materialization, so-called makes its appearance. I formulated my solution in terms of energy and force, for of those physical quantities we have a pretty exact knowledge; whereas the term "matter" has a metaphysical background that serves as a pitfall if we attempt to use its ultimate properties, its molecular aggregation or solution of continuity of the same, in explanation of the "passage of matter through matter." Matter is a thing of the senses, but energy and force being creatures of the reason, the scientific imagination can be exercised in terms of them to account for the occurrence of actual physical facts, however strange, much more safely than by indulging in guesswork about the behavior of matter outside the range of sense continuity. Besides we have the analogies and suggestions of recognized dynamical principles to rely on in the one case and not in the other. I am, however, well inclined to the belief that the careful study of these mediumistic phenomena will end in proving that that "matter" which is ultimately resolvable into force and energy of motion and position finds its permanence and stability in corresponding physiological conditions, which vary more or less in the case of the medium.

A living body can give us data upon which to theorize regarding these things; but inanimate mat-

ter never can in the present state of our knowledge; for we at once enter the region of metaphysics when we attempt to speculate regarding the nature of forces beyond the range of experiment and observation.

I will say in conclusion that in working out my views I had not only the advantage of personal intimacy with many mediums, among whom I thankfully remember the entire Cook family, but I had unmistakable evidence for the existence of a real, physical, plastic stuff in the Beattie photographs, which guided me in my preliminary theorizing concerning physiological forces, that culminated in establishing the fact of psycho-physical interactions between different individuals in rapport, by means of the sphygmograph.

One last remark and I close a paper already too long. Let the reader not fall into the error of thinking that because he cannot follow out the details of this rough theory of mediumism in terms of visual continuity, that, therefore, it is weak; for who can follow energy in sense language when it passes from the mechanical form into light or even from heat into light—the very domain of vision itself!

I should be very glad if Mr. Aksakof or some of his learned friends would discuss the views here advanced, on their merits. I think I am right, but it does not matter who is original, or who is second, or who is the even-minded critic; for we all serve one mistress—Truth.

THE RELATION OF EVOLUTIONARY THOUGHT TO IMMORTALITY.

By C. T. STOCKWELL, M. D.

[Presented to the World's Congress of Evolutionists, held in Chicago, September, 1893.]

IV.

Recalling in this connection the fact that "the ultimate seat of authority" is, to-day regarded as established in human reason, these arguments, based as they are upon reason, or, perhaps I might say, upon the unreasonableness of the negative view, afford us very significant, and very convincing testimony. Especially is this evident when we take into account the fact that, by universal consent, science declares that there is no known proof that immortality is impossible. Mr. Darwin states, it is reported, that he once held a firm conviction of the immortality of the soul, and although in later life he ceased to rely on this intuition, he still considered immortality probable on rational grounds, believing that man is destined to a fuller and more perfect development. And the following from Prof. Tyndall is significant, viz.: "The animal world is, so to say, a distillation through the vegetable world from inorganic nature. From this point of view all three worlds would constitute a unity, in which I picture life as immanent everywhere. Nor am I anxious to shut out the idea that the life here spoken of, may be but a subordinate part and function of a higher life, as the living moving blood is subordinate to the living man. I resist no such idea as long as it is not dogmatically imposed. Left for the human mind freely to operate upon, the idea has ethical vitality; but, stiffened into a dogma, the inner force disappears, and the outward yoke of a usurping hierarchy takes its place."

Time will not permit of more than a passing allusion to the views and implications of views held by such men as Weismann and his growing list of coadjutors in the scientific world; nor of that remarkable phenomenon in France which attracts the attention of the serious, far-seeing men of the world to-day—the neo-Christian movement of which M. Paul Desjardins is the great apostle, and of whom it is said: "His voice is that of one fed with all the knowledge of the age," and that "his disciples are not the disinherited and the ignorant, but the members of the University," and the vehicle of whose propagandism is not some modest church paper, but, rather the greatest political papers and the literary reviews. It is a movement which starts from the

higher sphere of intelligence and social life, and the prophets are of the learned and great, thus vindicating intelligence and the democratic spirit. The movement is of immense significance in the direction of reconstructive thought, and it is in line with the spirit of the hour which is revealing itself in so many directions, giving emphasis to the idea that "man's discoveries are God's revelations." A word from Desjardins in reference to our subject is significant: "We feel about immortality," he says, "when watching a deep diver—sure he will come up, but uncertain just where, or when, or how."

There is, however, one other line of scientific work from which I wish to draw, in closing, a word of evidence—the realm of physio-psychology. Without attempting anything like exactness of definition, I wish to say that I am impressed with the conception that physio-psychology is to be the bridge that shall connect and harmonize the facts of physical science and the facts of intuition. A word from one of our leading specialists in this department cannot be considered out of place in this connection.

At no institution in America, if indeed in the world, is there better or more advanced original work done, in this line, than at Clark University. It was my pleasant privilege, only a few days since, to meet Dr. G. Stanley Hall, the President of that institution. And with this occasion in view I asked him this question: "Do you find in your own personal scientific investigations and observations, in the realm of physio-psychological research, anything that antagonizes the idea, or renders it unreasonable to entertain confident hope of a personal immortality?" "No, sir, I do not," was the reply. "On the contrary, it is all the other way. There is, of course, nothing positive, but the drift, the trend of evidence is toward the positive, the affirmative, rather than the negative." "May I quote you then, as saying so," I asked. "Certainly," was the reply. And he went on to say that he had repeatedly made such statements, in both his public addresses and published writings.

A multitude of other witnesses are available and might be cited, were it necessary in order to establish the point I have in view. But enough has been given to show the trend of conviction, and it cannot be questioned that such men as have been quoted are those who fairly represent evolutionary thought.

And so, to come back to the simile from which we started, it may, in the light of more mature thought, be reasonably claimed that evolution is not destructive, but reconstructive; that there is a line of perfect continuity running back from Darwinism to Calvin, Pope, and beyond; that evolution is the law, and not annihilation; that this law conserves all of past systems of theological and philosophical thinking and believing that is worthy of survival. Therefore, discrimination, readjustment, progress, not destruction, is the end and aim of all evolutionary thought. We may be sure that whatever of the past is true, whatever is worthy, evolution will conserve. Truth will survive; error alone need fear the results of its most searching scrutiny. The new gospel has a message not alone for the head, but for the heart as well. By enthroning Reason, and placing in its hand the scepter of authority, we do not dethrone intuition. It is recognized, rather, as the natural functioning of organized human experience, a royal road to knowledge, the highest result of the laws of inheritance. It is that power of the mind which, drawing upon the embodied, crystallized experience of all the past, is capable of projecting its sense of perception far into the future, laying hold with measurable accuracy of that which is to be.

The heart of man has always claimed its right to a personal continuance of being; and his best and deepest intuitions have ever asserted the certainty and validity of that claim. And reason, searching long and rigidly, bids the heart to a hope and trust never so well and strongly founded as to-day. It points toward no heaven of stationary existence, but to a continuous life of ever onward and upward progress, bound by no limits of growth in all the

realms of intelligence, power, goodness, beauty, truth and holiness. It points to the progressive unfolding of those ethical relations and achievements which environ the soul in the very atmosphere of all that is blessed and satisfying; and tells us that this life need not be waited for until some other world shall embosom us within its clasp, but that it may be entered upon, here and now. It bids us transmute earth into heaven, and enter upon the heritage prepared for us from the foundation of the world.

"WILL POWER AS A TONIC."

BY MARY V. PRIEST.

Apropos of Jennie Chandler's article on "Will Power as a Tonic," a similar experience will bear being told. It occurred in my family and although many times given verbally to friends and others, it never before has been given publicity through the press.

A relative having two lovely daughters lost the eldest one by death, after which her health was impaired and her reason almost dethroned by this, to her, great loss. She struggled bravely with her sorrow and in time was able to yield the younger and only remaining daughter in marriage, feeling that her own days were numbered by that dread destroyer, consumption. Slow and painful were the processes of this disease and contrary to all expectations she lived on to see the daughter become a mother, soon after which complications arose which threatened the life of the young mother, and indeed death had seemed to have claimed her for its own—husband, father, brothers all had left the bedside save this faithful, grief-stricken mother, when the panic of grief seized her and she called in loudest tones, "Laura, Laura! Oh my darling come back, I cannot live without you!"

The sequel to this is more properly told by the daughter who said, "I could see my body lying there, I knew when I was going out of it and strange to say I did not think of my baby, or of any of them as leaving them, but when I heard mama's call I felt how much she needed me and I wondered if I could return, and then I remember thinking 'I'll try' and the next that I knew I opened the eyes of my baby, heard mama exclaim, 'Thank God,' when she fainted and others came in to find me still here."

This would seem to indicate the power of the will not only to resuscitate a dying body, but also of the soul to re-enter its body and animate the whole structure, for she still lives, and was able to do for the mother as companion and nurse that which no one else could have done so acceptably, and in due course of time we laid her body away ever grateful that the wish of her life was gratified and that one daughter's loving hands could perform the offices for that mother as only a daughter can. What might have been, but for that despairing cry was never lost sight of, and the gratitude of that parent knew no bounds.

LIFE IMMORTAL.

(GIVEN THROUGH MRS. M. E. WALLACE WHEN SHE WAS SITTING ALONE.)

Out of the depth have I called thee to answer to the wants of my children who walk in the shadows of the past, not knowing the way to the truth and light that must be found ere they can find peace to their spirits and the way that leadeth into the rest and life immortal, for life immortal cometh not by throwing off the casement of clay, but must be outwrought by strivings, by growth and aspirations, till thus the spirit may come through itself into consciousness of immortality that shall then be more and more perfectly made manifest.

Through suffering comes purification; from purification comes the brighter (higher) law of co-operation with divine or finer forces of life which will eventually be able, when perfected instruments may be used, to overcome almost death itself; and all disease so-called (which is but imperfect expression of spirit or imperfect life vibrations) shall be as

naught before this power, and man can then realize that God in and through man is no less potent than God as infinite Law expressed through Nature or in Planetary Systems.

Death is but transition, and that occurs in spheres beyond when a spirit unfolds from one condition to that which is higher, yet there is naught there that is analogous to that painful thing you call death here. So when man learns to live in harmony with the spirit, obeying the true laws of life, then will he remain upon your plane till all necessary experiences are gained; and then like ripened fruit in the fullness of time, with full vigor of intellect and clear vision of spirit, without struggle will leave this, your plane, and with joy and thanks enter into the larger and more perfect life for which he has been fitted.

The spiritual philosophy means little to you if it only speaks to you of communion with your loved ones that have passed on. That is the natural sequence of Love and Life, but its greater purpose is to teach you how to live in the Law of Truth and Divine Love, so that you shall become sons of God and not alone children of Earth and Sin.

Remember you inherit something besides evil and predisposition to sin. You also inherit the divine right to become a child of God and heir to all truth and light, and that, not by the law of adoption but rather by direct line of descent through the spirit that is within you, the moving principle of Life.

AUTOMATIC COMMUNICATIONS.

"CONDITIONS."

At the beginning of these communications when many different individualities with widely varying chirography seemed after a fashion to contend for the guiding of my pen, not infrequently statements were written which we suspected, and in two or three instances found to be untrue; and disliking this I asked, "Why are falsehoods told us when you know that we here are seeking to know the truth in regard to you and your spheres?"

A.—"Can you always give pleasing explanations of the wrong things which you are doing on your plane? Do you suppose we jump from imperfection to perfection by the accident of change from one sphere to another? You, who profess and wish to be sensible, should take into account the inherent weakness sure to show itself on this plane which is not the plane of perfection, but a phase of Being."

To a somewhat like question the answer was:

A.—"Mankind are so much in the dark and we, while willing and anxious to enlighten you, are so hampered by our conditions, that we are obliged to seem obscure and mendacious when really we are not."

When we asked some questions in regard to future states of existence:

A.—"You ask questions which are not to be answered to those on your plane, wait—primary scholars cannot expect to understand the questions asked of graduates."

Q.—"We should think you would be as anxious to answer the questions which so perplex us here, as we are to learn the things of which we are now ignorant?"

A.—"Yes, we are as anxious to reply openly to your queries, as you are to have us do so. But there are laws on all planes of being which must be observed, and we are still under bondage to law."

Q.—"Do you mean that you are forbidden to give answers to questions on certain subjects, when we ask such?"

A.—"Bondage to sensual perceptions makes it difficult to explain matters which are simple truths to us. But your anxiety to learn the truth makes us desirous to teach you so far as the difference of conditions between your plane and ours will allow."

Q.—"Will it be of service to persist in our search for future light on these subjects?"

A.—"Those who have advanced as far as you have

advanced will grow in esoteric knowledge in spite of hard conditions."

At various times statements akin to the following were made:

"Physical exhaustion deters spirit communing. Your physical, but oftener your spiritual state works against true rapport."

"Sour minded spirits have hindered free communication."

"We are in our sphere as limited as you in yours, but are a step beyond man's position."

When it was asked—why certain physical manifestations said to be common did not occur in my investigations—

A.—"You do not yet understand that beyond your sphere are many planes, and from these planes come words and works to those on earth who are educated by environments and conditions to understand the plane from which communications are given."

Q.—"Will the influence exercised in this way of communication tend to affect us injuriously?"

A.—"No. Perhaps it may for the hour cause a state of nervousness, but on the whole it is of physical benefit."

Q.—"What is one of the principal right conditions for communication?"

A.—"Clan conditions—clan means those in the same trend of intellectual development—conditions are as mysterious to us as to you; we have to learn by experiments as you do. We have found that where we can get in rapport with a soul in sympathy with truth we can best express ourselves."

That a great deal of their work in trying to get into communication was mainly experimental, the earlier pages of the writing obtained through my hand gave evidence in the many unfinished and fragmentary messages or attempts at such. My own wish to have them written out complete availed nothing. I give an instance: After a coherent communication of some sort was finished, my pen wrote: "Clever and clear-headed man wants—ask woman—Wana—Wana was born—he was as you are—man wise" (a long pause) "can't; gone."

Q.—"Now why can't he write clearly what he wishes to tell us, if as you say he is 'clever and clear-headed?'"

A.—"Clear-headed, but cannot make will work—Wana is one of the true"—scrawl here followed and no more coherent writing spite of all invitation to finish.

Another time the writing was interrupted and when I asked why, the answer was given: "Woman all around." "Who is the woman?" I questioned. "Roman type of woman here to-night." "What is her name?" "Fulvia." I tried to question "Fulvia" but the writing went off into incoherent scrawls, then suddenly was written:

"Cometh here a warrior bold,
Charlemagne of times of old,
Slave of times when class was king,
King of men in everything."

This verse was followed by the words "Roman type of woman—strong to do and dare."

Now who can explain such mixed writing when I was personally desirous of replies to definite questions which I had in mind, and was never consciously interested in any woman in history named Fulvia.

At one of these disturbed and unsatisfactory sittings, I remarked: "You seem to be a little irrational to-night."

A.—"Rational as you are, but how are we to say to you so you can understand, things—matters outside—beyond your bounds of sense perceptions? Can you indicate a code of signals which will interpret what you are not receptive of?"

Again when we found fault with their vague replies, was written: "Wonder what you will accomplish when you get over here and understand all the obstacles in the way?"

S. A. U.

TABLE-TILTING AND TELEKINETIC PHENOMENA

BY PROFESSOR ALEXANDER, of Brazil.

[Accepted by the Psychical Science Congress Committee and read in part before the Congress held in Chicago, August, 1893.]

XI.

While in this hysterical state, she was clairvoyant, and could tell what was going on in distant parts of the house; and she took part in dialogues in which her interlocutor was supposed to be some invisible being. Through the vehicle of clairaudience she had sometimes—as in the case of the fires—received information which was provedly veridical; and now she was told that all the recent occurrences had been permitted to convince the family of the reality of the Spirit-world and that Sr. X—— watched over them and had not allowed the grosser influence at work to go too far. Through the medium he had given them timely warning when they were threatened with any real danger.

With the breaking down of Paula's health coincided the cessation of the phenomena. On the very night on which they stopped our friend S. Geraldo Ribeiro, a musician and composer, who with his wife had witnessed many of the manifestations, heard in his own house a voice telling him that this was the case.

Thus ended our remarkable experiences, part of which only have been told in the above narrative. However strange and grotesque they may appear to others, to us they brought the profound and unalterable conviction that there does in solemn truth exist a Spirit-world which may occasionally be brought, in the manner above related, into tangible contact with the spirits that are incarnate.

FRANCISCO DE BORJA D'ALMEIDA CORTE REAL,

Tenente Coronel.

In the above account, which is very properly signed by Sr. Corte Real, as all the matter given is that of his personal experience or certain knowledge, the depositions are implicitly contained of Sr. Casal Ribeiro and Sr. Geraldo Ribeiro. Both of these gentlemen related to me personally the incidents in which their names figure. They were also witnesses to some of the other phenomena, and seemed to be convinced that their senses had not deceived them, and that no person of the family could have produced by trickery what occurred in their presence.

Another oral deponent, who was present when Paula was conversing with her imaginary companion, is Sr. Leao, a medical student. Of the dialogues he took voluminous notes, which, however, he afterwards mislaid. Before he lost them, I had an occasion to hear him read them, and then gained the impression that—a few trivial instances of clairvoyance excepted—nothing had been said by Paula that exceeded the capacity of a girl of her age.

The other persons of the family confirm Sr. Corte Real's narrative at every point, one of the two ladies having consented to sign a separate declaration containing the gist of her own very positive testimony to the reality of the phenomena. In her deposition Donna Alayde mentions a fact not included in her husband's narrative:

"My memory of the extraordinary phenomena that occurred in our house in 1891 is adequately represented by the account signed by my husband, Sr. Corte Real. I heard the tremendous blows that came on the ceilings and floors; I witnessed the moving about of objects, such as tables and chairs, without visible cause for such movement, and I frequently saw stones—thrown by no human hand—falling inside the rooms. I especially recollect the stone that seemed to come through the glass over the door. On another occasion I saw a large one strike the pane of a cupboard door, and yet the glass was not broken. Had the stone been thrown in the ordinary way, the pane, which was thin, could not have resisted the shock. With regard to the carpet, it is most certain that I saw it flying through the air in the manner already described. It came from the floor and lighted upon the table in Donna Adelaide's room.

The mysterious disappearance of the clothes I was

brushing is also well in my memory. They vanished as soon as I had put them down, no one being near me on the occasion.

In the account of my husband no mention is made of a remarkably brilliant and silvery light which, although it was daytime (about 3 o'clock in the afternoon), shone above our heads near the ceiling of a bedroom. This appeared in a place where loud raps were often heard.

All these occurrences came upon us most unexpectedly, and forced us to believe in them against our previous convictions."

ALAYDE CORTE REAL.

The other lady, who for certain reasons does not wish to make a direct declaration, could, nevertheless, if her scruples allowed her, endorse her brother's account of the wonderful occurrences to which they were all witnesses. She remembers well the alarming noises heard, the projection of stones from places where there was no visible thrower, the mysterious shifting of the furniture in empty rooms, the constant fall of water and the other phenomena mentioned in the principal narrative.

The only bed that escaped an occasional soaking was the one occupied by her.

The three incidents in which her testimony is referred to are told as she herself related them. The spittoon that rose in the air belonged to the dining-room. She was alone in her room when she saw through the two open doors the American broom striking the floor outside. This happened between 9 and 10 o'clock in the morning. As for the phenomenon that occurred when they were bathing the child, the glass knob, according to her account, did really spring out of the spout of the can and that without any possibility of trickery on the part of Paula. It was found to be so hot that for a time it could not even be touched—much less held.

(To be Continued.)

GRAVITATION.

Considerable interest is at present being manifested in relation to gravitation, and the Cosmopolitan has a standing offer of a prize for something new and scientifically valuable in regard to it. The subject is supposed to be in much the same state as when Newton dealt with it, and although he formulated the laws of gravitative action, he purposely abstained from assigning a cause for gravitation itself. Nevertheless he made various pertinent remarks which may be expected to throw considerable light on that difficult question, considering that physical science has made so much progress since the days of Newton. Some of his remarks may be of interest to our readers.

Newton laid down the proposition, that "there is a power of gravity tending to all bodies, proportional to the several quantities of matter which they contain." As a corollary he lays down the further proposition, that "the force of gravity towards any whole planet arises from, and is compounded of, the forces of gravity towards all its parts;" as an illustration of which he adds that if we consider "a greater planet as formed of a number of lesser planets, meeting together in one globe . . . the force of the whole must arise from the forces of the component parts." As to the nature of gravity, Newton remarks, "the forces which are as the matter in terrestrial bodies of all forms, and therefore are not mutable with the forms, must be found in all sorts of bodies whatsoever, celestial as well as terrestrial, and be in all proportional to their quantities of matter, because among all there is no difference of substance, but of modes and forms only." Owing to the mutual action of those forces "the bodies of the earth and all the planets effect a spherical figure, and their parts cohere, and are not dispersed through the ether."

As "the force of any whole globe is made up of the several forces of all its parts . . . the absolute force of every globe is as the quality of matter which the globe contains; but the motive force by which every globe is attracted towards another, and which, in terrestrial bodies we commonly call their weight, is

as the content under the quantities of matter in both globes applied to the square of the distance between their centres, to which force the quantity of motion by which each globe in a given time will be carried towards the other, is proportional." With regard to the action of that force within the solar system Newton says, "gravitation towards the sun is made up out of the gravitations towards the several particles of which the body of the sun is composed; and in receding from the sun decreases accurately in the duplicate proportion of the distances as far as the orbit of Saturn, as evidently appears from the equities of the aphelion of the planets; nay and even to the remotest aphelions of the comets, if these aphelions are also equiescent. But hitherto I have not been able to discover the cause of these properties of gravity from phenomena, and I frame no hypothesis. The actuality of this force is shown by the statement which has a bearing on Langley's and Maxim's experiments in aerial navigation, 'if we imagine bodies to be projected in the directions of lines parallel to the horizon from greater heights (than a stone from a mountain top), as of 5, 10, 100, 1,000 or more miles, or rather as many semi-diameters of the earth, these bodies, according to their velocity, and the different force of gravity in different heights, will describe arcs either concentric with the earth, or variously eccentric, and go on revolving through the heavens in those trajectories, just as the planets do in their orbits.' He adds, "the deviation of bodies moving in free spaces from rectilinear paths, and perpetual deflection therefrom towards any place, is a sure indication of the existence of some force which from all quarters impels those bodies towards that place." Elsewhere, he remarks that he would prefer impulsion to attraction to denote the action of the gravitative force, and perhaps this fact led Le Sage to think of his bombarding atoms.

Although Newton found no hypothesis as to the cause of the properties of gravity, probably his opinion may be guessed from the remarkable passage in which he foreshadows many of the conclusions of modern science. He says: "And now we might add something concerning a certain most subtle Spirit which pervades and lies hid in all gross bodies; by the force and action of which Spirit the particles of bodies mutually attract one another at near distances, and cohere, if contiguous; and electric bodies operate at greater distances, as well repelling as attracting the neighboring corpuscles; and light is emitted, reflected, refracted, inflected, and heats bodies; and all sensation is excited, and the members of animal bodies move at command of the will, namely, by the vibrations of this Spirit, mutually propagated along the solid filaments of the nerves, from the outward organ of sense to the brain, and from the brain into the muscles. But these are things that cannot be explained in a few words, nor are we furnished with that sufficiency of experiments which is required to an accurate determination and demonstration of the laws by which this electric and elastic Spirit operates."

In his work on "Light," Professor Draper expresses the opinion that the universal ether registers and retains photographs of persons, scenes, and actions ordinarily invisible, but which, under certain conditions, may become visible. In his judgment the walls of every room contain, and might, if we knew how, be made to show forth, the pictures, stamped upon them by light, of every action that has taken place within them. Perhaps some future Edison may compel the walls to reveal all they know; and if this should ever come to pass there would be more news to print than the people would have time to read. A similar view may be taken of the relation of life to what we call inanimate matter. Every act of a human life bears an intimate and indissoluble relation to its actual environment. The stones, walls, and floors of a room may register scenes and events which have thus occurred within them, from the men who constructed them to their occupants early and late. Every act, indeed every word, becomes actual history. Words spoken, music even, Edison's genius reproduces, in exactly reflected intonations. Acts are surely as transformable as sounds. Human memory can recall much of all this, serving as a shadowy reminder of the actual event. How to reproduce these to sight or the intelligence, is a problem as yet unsolved, but probably not beyond our powers; but that the register is there, ready for the wizard's touch, we need not doubt.—Bulletin of Médico-Legal Society (The Psychological Section).

EVERY HEART KNOWETH ITS OWN BITTERNESS."

It has been so ordained that the majority of individual lives are mainly confined to a restricted round of duties, experiences, and intimate knowledge of persons outside of themselves. In the limited area of village life the very narrowness of scope makes possible and almost imperative a most intimate knowledge of the private lives of others, and compels a larger sympathy with other people's personal troubles than is possible in the narrow friendly circles into which city residents are apt to form themselves. In a city the wide lines of public interests hold together in bonds of sympathy all citizens, but of the citizen as a man, and a brother and a fellow sufferer of all the ills that flesh is heir to, the average citizen knows little and perhaps cares less; having perhaps all he can do to fight his own individual worries. He reads occasionally in the morning paper that the man he has occasionally noted coming out or going in to the number across the way, committed suicide in some fashion or another, because of this, that or the other trouble which he found too heavy a burden to bear, or that the son of his next door neighbor has committed some crime which has plunged the family into shame and despair. He misses from some near door-step, a sunny-haired, bright-eyed little toddler, who with a baby's defiance of conventionalities has struck up a sidewalk acquaintance with him, and a few days later some ends of crape and white ribbon on the door before which baby played, tells him the news of the little one's departure and the parents' woe. But while he feels sympathy for all these, he does not give expression to it, for he is a stranger to the sufferers and may not intrude.

In village life though sympathetic interest in the troubles and grief of its inhabitants is wide spread and demonstrative, often the too familiar intimacy and access of the public to the suffering one thus made possible, throw back upon itself some sensitive heart which shrinks from exposing its wounds to the eye of vulgar curiosity, however sweetened that curiosity may be by genuine kindness, and causes it to enfold itself in a disguise of stolid indifference, or to show a resentment which antagonizes or chills sympathy, and makes grievous misunderstanding on all sides. Thus, so far as feeling or expression of sympathy, "to have another's woes" goes, there is not perhaps much to choose between city or country life.

But everywhere and to every human being at one time or another, bitter griefs of all kinds do most surely come, griefs which even when known to men and sympathized with, must yet be borne in their intensity alone, by each suffering soul. As in physical suffering though we may deplore and try to minimize the torture of one under the surgeon's knife, only the victim realizes the intensity of the writhing nerve pain, so in mental anguish every soul must bear its keenest bitterness alone. The discipline is for the individual soul and must be borne by itself, though sympathetic appreciation often helps it through the crisis; says Amiel, "There are thoughts which brook no confidant; there are griefs which cannot be shared. Consideration for others even bids us conceal them. We dream alone, we suffer alone, we die alone."

Yet in spite of the all-pervading commonness of grief each soul to whom it comes newly in whatever form, is apt to cry out desolately "never was sorrow like unto my sorrow!" And yet whatever it may be, it is likely that it is one of the commonest forms of grief, only it now first sends its stings into the fibres of that individual soul. Ofttimes the soul wounds which hurt deepest are those over which no public moan dare be made, which for love's or shame's sake must be hid under smiles and a brave outside, instead of being bemoaned with sobs and tears. Mrs. Browning gives expression to this kind of grief in "The Mask":

"Behind no prison-grate, she said;
Which slurs the sunshine half a mile,

Live captives so uncomfortable
As souls behind a smile;
God's pity let us pray, she said."

"If I dared leave this smile, she said,
And take a moan upon my mouth
And tie a cypress round my head
And let my tears run smooth—
It were the happier way, she said."

And Helen Hunt in "A Woman's Battle" gives expression to the same truth, a poem which closes thus:

"Fate steers us—me to deeper night,
And thee to brighter seas and suns;
But thou'lt not dream that I am dying;
As I sail by with colors flying!"

It would be a wonderful soul-subduing object lesson in spiritual wisdom if by some psychic spell there could be suddenly revealed to every grief-stricken soul on earth, the profundity, cause, and agonized pain of every other bleeding heart. With that vast army before each soul-vision it would be like looking upon a great spiritual battle-field. And deeper still would be the lesson taught of self-forgetful patience with one's own share of the general disciplinary process, could a glimpse be given at the same time of the wide-reaching purpose of ultimate beneficence which underlies the seeming evil of prevailing pain.

The higher teachings of the spiritual philosophy are capable of bringing more comfort to a soul passing through some phase of the world's all-pervading sorrow than other faiths, since they give so strong assurance that loving friends who have passed before us to the higher life are watching our struggle with sympathetic interest born of their own experience on earth under like discipline, the necessity for which they are now able to comprehend, as they are able to understand the desired outcome in character building in which our ephemeral griefs take no small part. And the acceptance of earthly trials as discipline to strengthen and prepare us for nobler work in progressive life—as the West Point cadet accepts the physical discipline as a necessary step toward reaching his soldierly ambitions—should lighten the heavy weight at our hearts and sweeten the bitterness of present pain by assurance of future good.

More; since every soldier has to undergo discipline it would be cowardly and pusillanimous for one alone to wish to escape the disciplinary regulations which have been found best for all to undergo and obey. But chiefly because our individual sorrows teach us to sympathize with our fellow beings when troubles like unto our own come to them, should we try to bear our own weight of anguish with courage and hope.

S. A. U.

BUTTERFLY PSYCHOLOGY.

It is not often that we hear of a domesticated butterfly and Mrs. Goulee does well therefore to narrate, as she does in *The Cosmopolitan* for July last, her experiences with so unusual a pet. Found apparently dead, it was taken home as a beautiful object, but it revived under the influence of a warm room. The insect was induced to take food by placing its proboscis in sugar syrup. This was done for three days, but on the fourth it fed itself and had evidently come to know its benefactress. Mrs. Goulee says, "now we are fast friends, and every day impressed upon me how like a human being in all his ways this insect was. When I came into the room, he would fly to me, lighting upon my hands, my arms, or on my chest. This also would he do if I were sitting in the room reading, writing, or sewing. These attentions were always reciprocated by my offering some refreshments. Generally they were accepted. If I placed him on a table, or any flat surface, and then drew my finger along, he would follow it like a kitten in every direction, not flying, but keeping up a continuous walk; and then, when I started to leave the table, he would turn his head as knowingly as a child or animal." At the end of three weeks the but-

terfly showed signs of approaching age. Its strength gradually failed, and about two weeks later it died in Mrs. Goulee's hand, where it spent nearly the whole of the last three days, whether for warmth or for love she could not say, but perhaps for both. Probably Mrs. Goulee's experience is unique, and yet it is not unprecedented. Flies and spiders have been tamed and are the traditional pets of men condemned to solitary confinement for life. The judicious use of food is the best mode of gaining access to the animal heart. We have all read of the domesticated fleas, which were rewarded after a successful performance by a feast on the back of their owner's hand. The conduct of Mrs. Goulee's pet was, however, more like that of a bird than of an ordinary insect. A canary bird will fly on a person's hand while writing, or attack the pen, and will follow the finger from one end of the table to the other as was done by the butterfly. Of course a canary bird is much larger than an ordinary butterfly, but larger size is no proof of greater intelligence, and therefore not, so far as we can judge, of deeper emotion. The most intelligent of all animals relative to their size are certain kinds of ants, and the probability is that their emotions, if they could be gauged, would be found to be equally well developed. Everything depends on the degree of organization, and there can be no doubt that a butterfly is a highly organized creature. Like all other animals its course of life begins with the fecundated egg, from which issues the tiny caterpillar. When this has grown and become old it passes into the chrysalis stage, during which the remarkable changes take place which transform the crawling grub into the wonderful thing, with printed feathered wings, which the ancient Greeks viewed as an emblem of the psyche or soul principle of man. The life of the butterfly can hardly be regarded, however, as offering any analogy to the future life of the soul, and as its chrysalis stage would seem to answer to the foetal stage of human existence, the perfected insect itself will correspond to man as an embodied being. Thus it may be supposed to be as superior to the caterpillar relatively as the developed man is to the new born child. Nevertheless Mrs. Goulee's butterfly may have had more than an ordinary share of intelligence, although it must be remembered that its experience was probably as unique as hers.

A LAWYER'S PHILOSOPHY.*

We have received from the author, Albert W. Paine, a copy of a work by him entitled "The New Philosophy." According to the philosophy enunciated in this work, which is new only in the mode of stating it and its application, man is made up, during his earthly existence, of two distinct factors, body and soul, each of which is complete in itself and separate from the other, as to constituent form, but corresponding with the other in all essential particulars. The body owes its life and activity to its being permeated by the soul, the withdrawal of which results in what we call death. When this takes place, "the soul assumes its separate and independent existence, in the form and with the same general characteristics as it had in the body, and at once becomes a conscious inhabitant of the spirit-world, there to remain forever in active employment of a more or less useful character." During the present life man's soul is an inhabitant of the spirit-world, although he is unconscious of his spirit surroundings, from which he draws his whole life, and in great measure his thoughts and impulses to action. But further, all nature has a similar dual existence, it being the outbirth of an inner or spiritual world, which stands in relation to the natural world as the propelling power of the engine to the machinery which it utilizes. Thus the spiritual power moves all nature, although so far as man is directly affected it is always more or less "controlled in its action by his will or reason; just as the power of the machine is controlled by the engineer and the speed and di-

*The New Philosophy. By Albert W. Paine, Counselor at Law. Bangor: O. F. Knowles & Co., Printers. 1894.

rector of the railway train is governed by the conductor."

This theory, as the author points out, makes the spiritual the substratum of the natural, and therefore the underlying cause of life in all its forms. Man is thus constantly "within the aura or sphere of the spiritual world and its laws, which like the corresponding atmosphere of this world, surrounds and supports him, continually contributing to his mental wants and demands. Thence come his thoughts and impressions, his suggestions to duty and all his mental exercises. Thence is to him the source of all wisdom and all imaginings. Such being the case, he is, as it were, the citizen of two worlds at the same time, subject to the laws of both and to their respective reciprocal influences," and capable under proper conditions of viewing scenes in the spiritual as in the natural world. It is evident that the acceptance of the dual theory of man's existence as described by Mr. Paine would greatly facilitate the understanding of many psychical phenomena which are otherwise almost inexplicable. The soul being in continual communication, although unconscious of the fact, with the denizens of the spirit-world, it may receive all kinds of impressions and communications which may reveal themselves either in dreams or in the visions of clairvoyance, or under hypnotic influences. The developments of Spiritualism "are an exhibition to our bodily senses, through the medium of other minds in our wakeful hours, of the same kind as in our sleep we derive through dreams, though of a more definite and positive nature." The phenomena of telepathy receive a ready explanation; for as there is no actual space in the spirit-world, but only the appearance of it, and the spiritual spheres of associates here being in intimate association with each other without regard to earthly location, "the impression or information of any striking event happening to the one on earth is very readily communicated to the other, through the agency of their respective spheres or associates in the spiritual world." Telepathy is thus soul telegraphy, which we may suppose to be operated through the aid of a kind of spiritual switchboard. Visions and apparitions are accounted for by the opening of the spiritual sight. As, according to Mr. Paine's views, the body is a machine, with the soul as its propelling power, the spiritual world being the source from which this power proceeds, it necessarily follows that all our thoughts and ideas, are derived from that source. The imagination is merely the soul "as acted upon, affected or controlled by its spiritual association or relationship," spiritual thoughts and ideas being imaged on the mind. Conscience is the outcome of the suggestions of spirit agents, while reason itself, which is merely like conscience and imagination, a simple quality of man's spiritual nature, is "largely under the influence and control of the spiritual sphere which constantly surrounds him, with its aid and support, its dictations and suggestions."

The second part of Mr. Paine's work treats, under the head of physical and natural phenomena, with insanity, crime and disease, which the author regards as due to the existence of a deleterious spiritual sphere surrounding the individual. This has to be dispersed to insure more favorable physical conditions and a more favorable sphere substituted for it. Electricity as a spirit instrument working through nature may aid largely in this result. The author concludes his work with an explanation of the great all-pervading law of life, which "having its enactment and beginning in the spiritual world, and thence emanating into the natural, governing all things natural and spiritual, animate and inanimate, man and all inferior beings and all events of nature and of life," works constantly for the greatest good of all, promotive of and founded in "order" and having "use" for its end and aim. This is strictly the law of evolution, for evolution is orderly progress, and there can be no progress without use. But with evolution there is no occasion for the continual interference by the spirit-world with life in the natural world which the author's theory would seem to require. The law of order and use thus weakens the

theory itself, and we are driven therefore to the conclusion, that the explanation based on it of hypnotic and other phenomena is not sufficient. Nevertheless it is both simple and ingenious, and those interested in the subject will do well to peruse Mr. Paine's book, for which he certainly deserves great credit considering the date it was written.

INDUSTRIAL LIBERTY.*

John M. Bonham, although not an alarmist, thinks that we are on the verge of an important crisis in the history of the nation. He sees in the encroachments of the money power on the industrial liberty of the people an invasion of the freedom transmitted to us by our Teutonic ancestors, which was exercised in the Town-meeting, on the part of the industrial corporation for which we are indebted to ancient Rome. He does not doubt that the Anglo-Saxon unit will rout its new foe when brought face to face with it, but the question is whether his intelligence will enable him to recognize the present evils "before a resort to blood and demolition becomes necessary." Reform must come either through "the vital realization, by the citizen, that his freedom is essentially co-related to the freedom of others," or by the violence of revolution. He thinks he sees evidences that we are approaching a solution of the question by intelligent methods, and that probably the ground chosen by the protectionist, who represents a principle opposed to free government, "will gradually be shifted to a place of higher vantage for his opponent." Since these words were written the McKinley Act has been passed and on the other hand the policy of free-trade has been endorsed by the Democratic party.

Let us see what are the principles which, according to Mr. Bonham, are at stake in the present crisis. They are expressed in the definition which he gives of modern industrial liberty. He says: "Industrial liberty consists in the freedom of each individual citizen, guarded by such delegated authority, contributed by each, as is necessary to preserve this individual freedom equally to each; and this liberty includes the freedom of each individual citizen to contract, and the sanctity of contract." The essential principle here affirmed is the political liberty of the units of society, and not merely of the people in mass, and upon the preservation of the integrity of the sovereignty of each individual depends that of all political liberty. Hence the author asserts that those who affirm that the government of the United States is based upon the sovereignty of the people cannot have a definite idea of what they mean, as they are constantly approving acts which contradict the statement, in relation to the position of the quasi-public corporations. These are regarded almost universally as holding their charters from the State as contracts, an opinion which is based on the erroneous assumption that in the act of calling a corporation into being its creator, the State, contracted with it, instead of merely investing it with a trust. As thus stated, the idea of a corporate charter being in the nature of a contract is seen to be absurd, although it is supported by the decision of the Supreme Court of the United States in the Dartmouth College case. The author well says: "It looks like the irony of fate that the quasi-public corporation, which has in our commerce been made the greatest engine for interference with the freedom and sanctity of private contract, owes its immunity to a construction of the constitutional provision which was intended to preserve the obligation of individual contract."

Mr. Bonham sees in "the persistent and successful disregard for public and private right manifested by the railway manager," the source of the interference, which he regards as equally harmful, by such bodies as the Knights of Labor with private contract between employer and employed. It seems to us that the author has here carried his doctrine too far. A

*Industrial Liberty. By John M. Bonham. New York and London, G. P. Putnam's Sons. The Knickerbocker Press. (A. C. McClurg & Company.) Chicago. Price, \$1.75.

number of individuals have a right to delegate their authority to a representative body, so long as this body is not so constituted that the authority cannot be withdrawn if it is abused. And such is the case with the associations of laboring men, whose officials can be removed if they do not act in accordance with the wishes of the majority of the associated members. The so-called interference of such a body is really that of the individual members through their authorized agents. To take a contrary view, is really to limit their power of contracting, as the membership of a labor association is an agreement among its members that they will be governed in certain matters by the opinion of the majority, for the purpose of resisting the tyranny of the corporations, which would have as little regard for the rights of their employés as of any other private persons, if they were not restrained by the action of opposing bodies.

It is not very apparent to the outside public in what manner the railway corporations interfere with "the freedom and sanctity of private contract," unless in the system of discrimination which led to the passing of the Inter-State Commerce Act. Mr. Bonham refers more particularly, however, to the interference of such companies with the equal industrial rights of the people. This is apparent especially in the formation of what the author calls "parasite corporations." The Standard Oil Company is the most notorious example of such a corporation, which through the interested action of railway managers has been enabled to obtain almost complete control of a most important industry. We are told that the real reason for the alliance between the Standard Oil Company and certain railroads, is that "the managers of these roads derived, through indirection, from the Standard Oil Trust larger individual revenues than any interest in their roads could or would give them." This is the cause of the formation and development of numerous parasite corporations in connection with many of the large railway companies. A favorite title of these parasitic growths is "Trust," and the Gas Trust, which has managed to obtain possession of the system of gas supply in Chicago, is referred to by the author as an example. Beginning first, apparently, at Philadelphia, the Gas Trust extended its operations to the cities of the eastern seaboard, where it established itself through destructive competition. Chicago came within its sphere in 1886 and was finally subjugated by a process which the author aptly describes as "a mixture of military and commercial operation—the military predominating." If the history of the Whisky Trust were written it would exhibit a similar state of things. The action of these and other bodies, whatever pecuniary benefit may be derived by their promoters, must have a most debasing moral effect. What is said by the author in relation to the secret alliances between railway managers and individual dealers may be applied to them: "When from isolated instances of this kind there grew to be a system which made success in any undertaking depend upon organized and permanently constituted secret artifices rather than upon free competition, skill, and honesty, but one result was to be expected. When dishonesty and secrecy become conditions of success in any community, skill and honesty diminish; nor does the conscience of the community remain unaffected under these circumstances. It invariably deteriorates; and with it the whole standard of morals, public and private, becomes degraded." And thus it is that not only have the standards of commercial and personal integrity been lowered, but the sense of political freedom has become debased.

What then is the remedy proposed by the author for this deplorable state of things? It is in the insistence on the fact that every quasi-public corporation constitutes not only a private trust, but a public trust which must be administered in the interest of the public. To insure that this shall be done, legislation will be necessary "which shall exactly define and limit the powers and duties of the corporate manager—as a trustee, both for private profit and for public right, and which shall provide tribunals

clothed with ample jurisdiction to secure the faithful performance of the duties so defined." Of course the attempt to carry out such a reform as is here indicated would meet with many obstacles, arising largely from the organized character of the mischiefs in question, and the state of public opinion with reference to them. The author has numerous pertinent remarks on these topics in his chapter on "Paternal Government," which raises many questions difficult to deal with, although it is hard to escape the conviction that he is right in his judgment. His comments on the common-school system, which he strongly condemns mainly on the ground that it interferes with the duty of the parent to his child, will be objected to by many, although it is impossible to deny the truth of the general principle, that "the true incentive of the freeman can never be cultivated where self-dependence is isolated by taking the duty from the shoulders of him who should perform it and placing that duty where it does not belong." A less fundamental objection to the common-school system is the uniformity of education it provides, which may be met in great measure, however, by the adoption in schools of manual training. To those interested in the subject of industrial liberty, and everyone must be who cares for political freedom, we recommend the careful perusal of Mr. Bonham's work. It deals with the question of protection in a judicial spirit, showing that the law which transcends all artifices is the inexorable law of nature "which produces justice to the producer, the wage earner, and the consumer alike;" and which is utterly inconsistent with the system that creates the "trust" in order to "limit the fostering character of the tariff." It would be difficult to find a book of four hundred pages containing more sound common sense than that we have been reviewing, and yet we fear its warnings will not be taken to heart until too late to avert the social catastrophe he declares to be imminent.

"THE SALE OF LAW."

The distinguished editor of the Brooklyn Eagle, Mr. St. Clair McKelway, delivered last Independence Day an address on the subject indicated by the above caption. The subject was regarded as unique, but it is not so by any means to those who have followed attentively the course of legislation since the rise of the great monopolies. The uniqueness was in Mr. McKelway's mode of dealing with it. He drew an analogy between the sale of law and the sale of human beings. When slavery became affected by a money interest, that is, when slaves were bred and reared for market like cattle, the people became affected by a moral interest, and the moral interest overthrew slavery. Such must likewise be the fate of the sale of law, of which says Mr. McKelway, "the evidence is not wanting either at Washington or at many a State capital. The annals of this year of shame and of distress have been crowded with the disclosures of the sale of law in its making and of the sale of law in its administration. The Congress has been required to accompany its work of forming bills for revenue with investigations of the relations of its members to favored combinations. The heads of those combinations have sworn that they or their agents have been continuously at Washington, impressing the national lawmakers with their views and claims, and inducing them to exercise the supreme or sovereign power of the Republic, the taxing power, for the benefit of the rich and few against that of the many and poor." The justification they offered was the fact that they had contributed impartially to the campaign funds of both political organizations, "and hence had a right to the votes of the representatives of both in the Federal legislature." It was not a party question, as campaign contributions were made to "which ever party predominated in the various States in which the contributing power had interests affectable by saleable law." Thus the ordinary check by one party on the honesty of the other is lost, and there can be no effective opposition by either to the sale of law in the making; each party, through its State organizations,

where it is in a majority, has locally taken money from those who in national action will hold it to the bond." The people themselves are foreclosed from redress, and we may add, become the victims of a conspiracy between their own representatives and those of the trusts.

It has been sought to apologize for these corporation contributions by saying that they were only for State and local campaigns. Mr. McKelway shows, however, the absurdity of this statement, which is not consistent with the fact that the contributors have, apparently, "secured what they want, exactly where they wanted it, by contributions to causes which could give to them nothing under any conceivable circumstances." As Mr. McKelway points out, in thirty-nine out of the forty-four States, the National and State campaigns are conducted always simultaneously, and practically one treasury receives all the money for all the campaigns in each State. The only inference that can be made is that it is intended to promote Federal as well as States interests, and such a conclusion applies to the contributions of railway corporations as well as those of trading companies and trusts. We have already had occasion to draw attention to the malign influence of railway corporations in connection with the "sale of law in the making," as well as in its administration. This subject has been treated specially by ex-Governor Larrabee in his book on the "Railway Question," and by Mr. Bonham in his "Industrial Republic." From these works it appears that "the sale of law in the administration" is not restricted, as Mr. McKelway seems to think, to the cities, although here it is seen in its more hideous forms. We are told that "while the country has been the birth-place of political morals the city is the seat of political abuses, and must, therefore, be the seat of reform methods in government. Of these abuses the sale of the administration of law is the sum. It includes all the others. All the others run into it. If that head of the hydra can be cut off the other heads of the monster will die. It is notable that the events to exhibit the sale of law in the making at Washington have concurred with those to prove the sale of law in its administration in the metropolis of the land." The abuses of the administration of law mentioned by Mr. McKelway in connection with New York are to be found equally in other large cities. Here also "business licensed by law are blackmailed, pursuits forbidden by law are taxed for revenue only, and general business is permitted to trespass on public rights and public grounds for a consideration."

Mr. McKelway was not satisfied with referring to the facts connected with the sale of law. He pointed out its social effects and the remedy for them. He was not afraid to use the dreaded word anarchy in connection with the evil, declaring that its direct effect is to create anarchy and to multiply anarchists. He says: "If the capital of the few, through contributions to both parties, can corner the necessities of life, the wrath of the many should be visited on institutions made, by perversion, the channel for such wrong. . . . The consequence of the sale of law in the administration of it is also to create anarchy and to multiply anarchists. When administration becomes a criminal, rebellion becomes righteousness. When rulers become robbers the bond of allegiance is broken. If these evils were not redressible, if these effects were not terminable, capital as a corrupter and government as a blackmailing mechanism should deservedly perish from the earth." He shows that their underlying cause, as if so many other evils, is the love of money, and their remedy is in the enforcing of the duties of wealth as well as its delights. "Its origin and credentials must be those of honesty and of honor—not those of oppression, corruption, theft and cruelty. Infamous riches must yield only a usury of infamous rating. Law must be made as general and as just as air and sun. Government must give nature, in whose economy neither favoritism nor caprice has play, a chance to work on the free lines of the mother of us all. Then will rule be for all and privilege for none. Equality of benefits and equality of burdens will assure that sense of

equality of rights and equality of opportunity with which men will be content to work out their varying lots, feeling that differences not arbitrarily made by power, on the motion of corruption, can be borne because they can be surmounted."

Col. H. S. Olcott writing of Madame Blavatsky in *The Theosophist*, says: H. P. B. made numberless friends, but often lost them again and saw them turned into personal enemies. No one could be more fascinating than she when she chose, and she chose it when she wanted to draw persons to her public work. She would be caressing in tone and manner, and make the person feel that she regarded him as her best, if not her only friend. She would even write in the same tone, and I think I could name at least a dozen women who hold her letters saying that they are to be her successors in the T. S., and twice as many men whom she declared her only real friends. I have a bushel of such certificates, and used to think them precious treasures, until after comparing notes with third parties, I found that they had been similarly encouraged. With ordinary persons like myself and her other associates, I should not say she was either loyal or staunch. We were to her, I believe, nothing more than pawns in the game of chess, for whom she had no heart-deep love. She repeated to me the secrets of people of both sexes—even the most compromising ones—that had been confided to her, and she treated mine, I am convinced, in the same fashion. In fact, she once blurted out to a drawing-room full of guests, not one of whom I should have dreamt of taking into my confidence, the story of my domestic trouble, and when I hotly resented it, called me an idiot before them all, and said that the whole thing had been most creditable to me and I was a fool for wishing to keep it secret! But she was loyal to the last degree to her aunt, her other relatives, and to the Masters; for whose work she would have sacrificed not only one, but twenty lives, and calmly seen the whole human race consumed with fire, if needs be.

Spirituality is another one of those terms which is thought to be turned with great effect against the habit of the mind that looks "fore and aft," says Unity. It is now the fashion in many quarters to set the amiable factors of the mental constitution against factors of sterner quality, although conduct, which constitutes the far greater part of human life, is best arranged when they are appropriately blended. For example, love is a blessed faculty, but love is blind without justice; the yearning of the heart to be nearer unto God expresses a deep religious spirit, but the Psalmist also says, "salvation comes by righteousness." The true inwardness of spirituality is a disposition that appreciates and admires whatever is commendable, worthy, noble, excellent and dignifies human nature; on the practical side, it means right living and nothing less. Spiritual poverty is quite compatible with any amount of religiousness, for it is usually coupled with an exaggeration of non-essentials. Culture and refinement, delicacy of sentiment and a nicety of the ethical instinct, constitute spiritual accomplishments of the highest order. We may take a lesson from history, which shows that times of great zeal for the Lord did not prevent the prevalence of corrupt manners. The difference between the regime of the so-called spiritual, and that of the secular, persons that directed the affairs of man, is not worth speaking about. There is a faith and spirituality above all praise—the faith in the just and the good in all the relations of life, and the spirituality which belongs to a beautiful soul.

There is ample evidence that mediumship is frequented where it is least expected: in private families where none of the marvels of Spiritualism have been seen; sometimes among those who are so alarmed as to shrink with terror from its display; and occasionally among such as have never heard the word Spiritualism at all. Those who imagine there are only professed mediums are greatly in error. All persons are mediums, more or less; with different gifts.—S. C. HALL.

VOICE OF THE PEOPLE

REVERIE.

BY JENNIE P. MERCHANT.

Twilight shadows slowly gather,
Closes now the day so fair;
Dews of night are softly falling,
Brooding hush is in the air.

By my hearth-stone, idly thinking,
Musing on the past, I sit;
Fitful leap the jets of fire-light,
'Cross the wall weird shadows flit.

Drifts my fancy back to childhood,
To the happy days of yore;
Phantom forms press close about me—
Live I in the past once more.

Speaks a voice from out the silence—
Soothing, comforting and calm—
Words that on my weary spirit
Fall with healing, like a balm.

"Cares and crosses be your portion"
(Thus the voice, in accents low;)
"While you journey on the earth-plane,
More of grief than joy you'll know."

"But you must fulfil your mission,
Seek for good: each day be true;
When you pass beyond earth's portal,
Bliss past telling, waits for you."

Strikes the clock upon the mantel—
Phantoms flee: the voice is still;
But my weariness has vanished,
Courage new my heart doth fill.

TO-DAY.

BY E. J. HOWES.

"All that ever was or will be is. Now is the only then or will be."—SCARSDALE.

Hope for to-day in a land that is love:
Where the pale river makes no dis sever
Of regions now here from the vastest remove
Of regions oft said to be over the river.
Love bath only one country and land.
If spirits ne'er part save one in the heart
So spirits e'er stand at one, hand in hand.

Work for to-day in a lingering land,
Just at the sway of a lapsing away
To a finer and brighter—a pale golden sand
And gold of pale air on the edge of great day.
Little things done in a faith that gives flight
To little things done to a far spirit change
And heavenly treasure of store in great light.

Love for to-day in the one home of hearts
Equally ever where loves ne'er dis sever.
Nor river nor ocean nor time ever parts
From the brightness oft said to be over the river.

Love bath only one country and home.
'Tis itself that is all and its own golden other,
Unto which all true love hope and work ever
roam.

MEDIUMSHIP.

TO THE EDITOR: I have read S. Rumbaugh's reply to my article on "Mediumship"—called forth by a previous article from him upon the same subject—with much surprise and perplexity. My first thought was, that since it so obviously begs the question, viz: Is, or is not, the practice of mediumship, in its highest and best states, pernicious? it would be a waste of time to give it further notice, but further reflection decided the opposite course on behalf of those who may be interested in the discussion.

It does not follow because fire and water are powerful agents, and destroy life when used injudiciously, that they can never be used to advantage. It does not follow because brandy is injurious when used as a beverage that we should not swallow any liquid substance; or because tobacco is an enemy to the human system that we should refrain from eating altogether; so with all of nature's gifts, everything is good in its place, but our reason is given us that we may determine the appropriate time and use for each.

No good or wise medium endeavors to "hitch natural with the supernatural" since to Spiritualists the supernatural exists in name only, and whatever mediums are enabled to reveal to us concerning natural spiritual laws is accepted as is knowledge upon other subjects.

I had no thought of expressing the idea that "every time poets, writers and lecturers wanted to write a poem, book, or deliver a lecture they called together their spirit friends and waited in a circle for

inspiration or direction from their guide in the spirit-world," nor do I think S. Rumbaugh so understood me, however absurd he may desire to make my intentions appear.

Neither could S. Rumbaugh have taken my words as implying that "the world's great writers, lecturers, artists and teachers cited by Mr. Fries gained their positions in life by spirit control."

I most certainly expressed the necessity of cultivating our own "individual powers," and discouraged yielding to any influence that detracts from their virtue, strength or wisdom. I will, however, try and express my thought so there can be no further misrepresentation of it, if such a thing is possible.

Whenever a person is actuated by a pure, unselfish motive, whatever their calling or station in life, according to fixed natural laws they attract to themselves high and noble influences. If they labor, not so much for wealth or fame as for the elevation of the race, if through love they endure persecution, ridicule, penury, privations of all kinds for the advancement of a cause, truth, or principle, consciously or unconsciously they are guarded, comforted, strengthened and directed by powers—to those in earth-life—invisible.

If fame or wealth comes to them they accept it gratefully, not from a selfish motive, but as a means of furthering their unselfish desires. They may not be aware of their mediumship oftentimes, and if they are, would not, as a rule, advertise the fact from the housetops; but they answer the call of duty cheerfully and gladly, giving to the world with a generous hand the wealth—spiritual or material—bestowed upon them solely for that purpose.

The same natural law that leads and enables good spirits to minister to humanity's needs applies to those of a different nature, and as a stream does not rise above its source so the nature of the mediumship is largely determined by the nature and disposition of the medium. If the medium is a self-seeker, with only financial gain in view, it does not seem reasonable that a high order of control could be encouraged, or expected, without disappointment.

My position, then, is simply this: If a person's only aim in life, or chief object in encouraging spirit-control, is a selfish or purely mercenary one, then the mediumship in such a case is liable to be deleterious to all concerned; but if there is no thought involved excepting a desire to be helpful to others, and the medium lives a pure and simple life, cultivating the higher nature, and striving earnestly to obtain the best spiritual gifts, such mediumship confers great blessing upon mankind. Shall we no longer read because impure literature is so extensively circulated? Shall we cease to think lest we entertain an evil thought? Shall we repudiate all our friends if one or more prove unfaithful to us? Shall we give up all our pet theories or beliefs because one has been proven untenable?

Not so, friend Rumbaugh. "We rise by the things that are under foot," let us be fair in all things and cleave to that which is good.

WARNER WILLIS FRIES.

EXPERIENCE WITH A MEDIUM.

TO THE EDITOR: I have recently had some experience as an observer of so-called spiritualistic phenomena, which to me, a novice in such matters, seems not a little remarkable, and you may deem it of sufficient importance to print, or use in some other way.

At the recommendation of a friend, I called upon a private medium in this city one afternoon some time since, and asked for a sitting. I was led by the medium into a small room, which was furnished only with a few chairs and a small table, without drawers or attachments of any kind, as I ascertained by examination. The room faced upon the avenue, with the windows wide open, and the light streamed in without check. We at once sat down and placed our hands upon the table, when almost immediately there was felt the presence of some kind of power, the table tipping and moving from side to side; and there were also soon heard taps as if made by finger tips drumming. I then withdrew my hands, and the medium placed one of hers upon the middle of the table, and as she lifted up her hand and put it down again several times the table was drawn upward, each time to a height of six or seven inches, in precisely the same way as a piece of iron or steel is drawn by a magnet.

I have no reason to think that these

manifestations of power were other than what they appeared to be, as I sat very near, and the broad daylight allowed me to watch the medium very carefully.

The medium next requested me to take one of several slates—ordinary school slates such as children use—lying on the table, and hold it against the bottom of the table-top, which I did; and upon a question being asked by the medium, I felt the sensation and heard the sound as of a pencil writing. The slate had been perfectly clean when placed under the table, but now when I examined it a name was found to be written, which the medium said was that of her spirit guide.

I then put the slate upon the top of the table, before my eyes, with my hand, palm down, on the top of the slate, as requested, and the same experience of writing was repeated, this time some half-dozen words being written. The same result followed also when I held the slate in my own hands, apart from the medium and the table, with one hand upon the top of the slate.

All the foregoing writing was done by a bit of pencil placed on the top of the slate. But it seems that the pencil was not essential, as several messages were written without pencil, or any visible writing instrument whatever. I merely held my hand over the top of the slate, as in the other cases, and words were written; the spirit writer manufacturing his or her own pencil, the medium said. The question is, whence did the matter come out of which the pencil was made? Perhaps from the medium's own body, out of which the alleged spirit materializations are said to be constructed. Whether or not, it seems certain that both kinds of phenomena consume a part of the medium's nerve force.

So much for the slate-writing and other manifestations. I will now refer to what was written on the slates. One of the questions asked by me was, "Is there any one present desiring to communicate with me?" and immediately the three raps were heard, signifying "Yes." I then held the slate and the Christian name of my father, who is living, was written—"John." Not knowing who this was supposed to be, I inquired, and the answer came, through the medium, that there was a message for "John." "Who wishes to communicate with John?" I asked, and the response was written, "Jane," the name of my mother, who died many years ago. Then, at my request, the full name was written (accompanied by a private message of no special significance) very plainly "Jane Wootton," the initial "E" being omitted, but afterward written separately, at my desire.

These slate-writing results seem to me extraordinary, as my name and address were withheld from the medium, and I do not see how she could have known anything about me or my relatives.

As I was about to leave, the medium remarked that she saw about me several spirit forms, whose appearance she described in some detail. Some of the descriptions were of persons unknown to me, but those of others, especially my mother and grandmother, were very clear and easily recognized. She also described very truly and accurately a certain work upon which the writer's main energies and ambitions are directed, and made some predictions of results, of which however there is no alarming prospects at present.

CHARLES P. WOOTTON.

NEW YORK.

For Tired Mothers



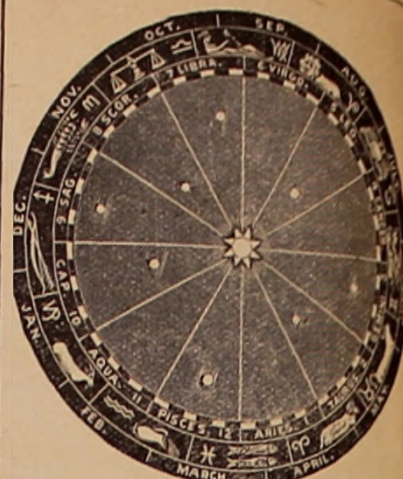
Mrs. G. W. Warnock

"I feel very thankful for what Hood's Sarsaparilla has done for me. I have taken three bottles and the medicine has made a great change. I was

All Run Down from trouble and overwork, and had other complaints common to my sex at my age, 44 years. Now since taking Hood's Sarsaparilla I am much stronger and am gaining in flesh. I would advise all overworked, tired, weak mothers to take Hood's Sarsaparilla to build them up." Mrs. G. W. Warnock, Beverly, Nebraska.

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WOMAN AND THE HOME.

LIGHT AT EVENTIDE.

BY MARY E. VAN HORN.

Press on, faint heart, though dark the night,
And veiled the sun—to outward seeming,
Be sure though hidden from thy sight,
Behind the clouds 'tis brightly beaming.

You catch the radiance even now,
'Twill soon burst forth in all its beauty,
What if life's shadows cloud thy brow?
Still be content to do thy duty.

To win the prize, to reach the goal,
Cannot be done by idle dreaming,
So the rich treasures of the soul
Come forth through work, with beauty
teeming.

The day is equal to the night,
And love divine can perish never.
At eventide there shall be light,
Blest thought! I will be faithful ever.

ERNEST RENAN'S WIDOW.

Mme. Ernest Renan did not long survive her illustrious husband. Her death was a cause of surprise to her large circle of friends. She was called away after an illness of three days by an affection of the heart, which nobody suspected until it betrayed itself in the last few days of her life. Her means were, for one of her tastes and habits, ample, the Chambers having given her a pension, when she lost M. Renan. She had besides money saved and her dowry. But she reaped no royalties from the masterpieces which her husband contributed during thirty-five years to French literature. On quitting the College of France, of which he was for a long time rector, and where he had a flat, she went to reside in the Avenue de l'Observatoire, along with her son Ary, the painter. She had set to herself the task of editing the piles of miscellaneous notes, letters, and other literary remains of M. Renan, which in his life she had docketed, classified and put carefully away. The task was a severe one, but she was equal to it. She had lived for thirty years in the closest mental communion with M. Renan, sharing his thoughts—for he was in her presence constantly thinking aloud—and giving him wise and courageous counsel. The deceased lady was a person of soft, gentle, cheery manners, and looked the Dutchwoman. Her father, Henry Scheffer, the brother of the more eminent Ary Scheffer, was a native of Amsterdam, but came early to France and married a French Protestant lady. Mme. Renan, though intellectual, literary, and artistic in her tastes, was a notable housewife. Mme. Renan possessed a number of family portraits painted by her father, uncle, and great-grandfather, an illustrious Dutch painter, but not of the name of Scheffer. She died in the arms of her son, Ary. The letter of invitation to the funeral states that she was 57. Pastor Fontaine attended at the mortuary house to deliver discourse. The remains now lie in the Scheffer burying place at Montmartre, beside those of the beloved and illustrious husband.—New York Tribune.

At the summer graduation ceremony of the University of Glasgow, held on July 26th, the degree of Bachelor of Medicine and Master in Surgery was conferred on women candidates for the first time in the history of any of the Scottish universities. The two leading graduates in this new departure were Miss Marion Gilchrist, Bothwell, and Miss Alice Lilian Louisa Cumming, Glasgow. Both had been students at Queen Margaret College, now the Women's Department of the University of Glasgow, for seven years—three in arts and four in medicine. Their clinical work having been taken in the Royal Infirmary and Sick Children's Hospital. The University degree in arts not being open to women at the time, Miss Gilchrist took in arts the general certificate of Queen Margaret College. She now appears on the University graduation list as the third in rank of the six candidates who took the degree of M. B. C. M., "with high commendation."

In Iceland men and women are in every respect politically equal. The nation, which numbers about 73,000 people, is governed by representatives elected by men and women together. The work of

education is in the hands of the women and in the whole island not one illiterate man or woman is to be found. These voter mothers, who educate their children, have produced a nation in which there are no prisons, no police, no thieves, and no army. If all this perfection has been brought about in political economy in Iceland, why cannot the same condition of things be speedily accomplished in this enlightened land? The Icelanders have proven the practicability of their domestic and political economy by a trial for generations. The plan is simplicity itself, and simplicity in human government is the foundation of its needs—and the simpler it is the more comprehensive it is, strange though it may seem. Not many more generations will come and go until this country must have a government imbued with at least the Icelandic spirit, or else it will have made a retrograde movement toward anarchy and barbarism—great changes of one kind or the other are surely pending.

The Louisville Christian Observer has the following: "During the past week our preacher has twice called on a lady to lead in prayer. I told him I thought he had done wrong. He said that the Presbyterian church does not approve of women's preaching, yet it does not disapprove of their leading in prayer. Am I right or wrong?" The Word of God, and for reasons best known to God himself, forbids leadership by women in those public services of the church at which both men and women are present. And our last General Assembly, in directing the management of the Young People's Societies, insisted upon this point in the following resolution (Minutes, page 238): 'In societies which are constituted of both sexes sessions should take care that the women and girls do not transgress the limits of Scripture by conducting meetings or by engaging in public prayer or exhortation.' Such is the interpretation which the Southern Presbyterian church gives of St. Paul's instruction to the women of Corinth. This prohibition has not a quarter of the binding force of that against eating things strangled and blood. Has the spirit of God ceased to teach his church, and do not we know that he blesses the public ministrations of women in our uncorinthian age and civilization?—N. Y. Independent.



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BOOK REVIEWS.

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A Study of the Money Question. By Hugo Bilgram. New York: The Humboldt Publishing Co., 19 Astor Place. Price, 15 cents. The Twentieth Century Library, May, 1894.

According to Mr. Bilgram the stringency of money which marks a period of financial panic is due to the excessive demand for gold as money and its consequent appreciation, and he would prevent such a result in the future by practically dispensing with the use of gold coin. This he thinks can be effected only by the extension of the national banking system by admitting securities other than national bonds, and the object of the present treatise is to offer a solution of this question, based on the idea that it is preferable to enable the issuer of securities to procure the gold required to redeem them instead of compelling him to keep an indefinite amount in readiness for an indefinite time. The plan offered by the author is for the government to issue notes, redeemable in gold, to any applicant who will promise and guarantee to return their equivalent, either in notes or gold, at the expiration of one year, submit to a discount, and agree to furnish the gold necessary for redeeming the notes that may be presented. The first condition would render necessary the giving to the government of securities to cover the risk of failure to return the equivalent of the notes issued. There would be a certain amount of risk with any securities accepted and to cover it a discount would have to be charged, which would thus become an insurance with an emergency fund if the discount were sufficiently high. In addition each borrower, before making or renewing a loan, should be required to furnish a certain quantity of gold in return for an equivalent in notes, the gold thus procured to be reserved for redeeming notes presented for payment. Right should be reserved to the government to delay redemption of the notes should there not be a sufficiency of gold for the purpose when they are presented. To the objection that this provision would render the notes unnegotiable, the author replies that "whenever notes have depreciated, their depreciation could invariably be traced to the uncertainty of redemption, but never to a mere delay within reasonable limits." It is evident that however good in theory the scheme suggested by Mr. Bilgram may be, its practical value would depend on the willingness of the people to accept the notes in trade transactions, and he proposes that it should first be given a trial without making the notes legal tender. This would be advisable and moreover some limit should be put on the issue of the notes, otherwise the government might become loaded with securities of all kinds to an extent that they would be unrealizable. The nature of the securities to be accepted ought indeed to be carefully defined, or the government would become a general money lender on a large scale. The author remarks that if his scheme were carried out even the hoarding of money would cease to have the effect of reducing the available amount of money below the needs of trade. But if so, why should not the government continue to hoard gold, as it does at present? It seems to us that that statement rather weakens the ground on which Mr. Bilgram thinks it better for the government not to hold a large gold reserve. Nevertheless his scheme is a very ingenious one and if it would have the effect of preventing a monetary panic it should by all means be adopted.

One Reality Necessitates Another Reality By the Rev. H. D. Stevens, Minister of the Unitarian Society. Published by the Unity Church, Perry, Iowa. 1894.

In the sermon here printed the author seeks to establish the certainty of "another existence" on purely scientific and logical grounds. The present certainty is the human mind with its mysterious powers, and the author concludes an ingenious argument by affirming "this present reality is only a part of other infinitely greater Realities, and all of these Realities shall merge at last into the Supreme Reality which is underneath and in them all," a conclusion which few modern thinkers would reject.

The Evolution of God and the Apotheosis of Man. By Emma R. Endres, 1220 Folsom street, San Francisco. 1894.

The idea which runs throughout this poem is that God is man evolved. It is not new but it is here given a moral application which adds weight to the proposition. For the authoress only one eternal law runs throughout the universe, that of brotherly love, although sin, which is really the other side of the shield, appears to be a necessary incident of human progress. The thoughts are well worked out and the poetry itself is good. We can give but one stanza:

The thunders of creation's voice
Rose in glorious song:
"The God, the God, the God appears,
For whom we've waited long."
The stars in heaven's gleaming arch
Diffuse the grand refrain,
And rock to their foundations
At Love's majestic hame.

Good and Evil. A Discussion of one Problem arising from the recognition of Good and Evil. By Aaron M. Crane, No. 5 Durham street, Boston, Mass. Price, 25 cents.

Every right-thinking person must agree with the author of this pamphlet that there can be no doing wrong that good may result, although, notwithstanding the argument to the contrary, it is not certain that evil never results in good. That evil cannot immediately result in actual good to the parties immediately concerned may perhaps be admitted, but both good and evil are relative terms, and when used in an absolute sense, as by the author, the argument is practical at the expense of being philosophical. We fear the important problem here considered is not yet solved.

Evolution. The Natural Man, his present and future existence as a Spiritual Being. By J. Harvey Davis. First Edition. Ypsilanti, Michigan. 1894. Price, 50 cents.

It may seem presumptuous in any one who, as the author says of himself, has not received any education, not even of the common school, to write on the subject of "evolution." But as treated by Mr. Davis it requires no scientific training. The evolution here considered consists in the taking in of the Holy Ghost. There is an air of Swedenborgianism about the book, the subject of which is well treated, although not altogether convincing. The author will send a copy of "Evolution" to any editor sending one copy of his paper to J. Harvey Davis at 14 East Cross street, Ypsilanti.



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ULTIMA THULE.

BY GEORGE M. KELLOGG.

"No more beyond; the end is here!"
I hear a fainting creature cry.
The hope of rest or dream of fear
Has no foundation but a lie."

Thou soul upon itself turns back—
Is lost in one blank, staring wall,
Eyes dim, drowsy, stern and black,
Where death and time must end us all.

The bubble's floating glories jar
To nothing underneath our eye—
As sunset, nation or a star,
Just so arise and shine and die.

The pyramids on Egypt's plains
But show her greatness, pride and hope;
Her mummied dust alone remains
Where stunted sons in deserts grope.

In this the end and aim of all
The splendours of the earth and air?
As ancient as the meteor's fall
Or leaping lightning's lurid glare?

For measured 'gainst eternity
World's history dwindles to a trace,
As mighty suns and nebulae
Are swallowed in devouring space.

As time and space thus minimize
The human grandeurs of the land,
Just so it is, all being lies
A drop within One Hollowed hand.

In human life a kindled fire,
Combustion of but wood and air,
Whose ashes to the earth transpire
While light is fled forever there?

But no, 'tis life that lights the flame;
The soul it piles the fagots there,
With organs, tools of various name,
Then passes to some other care.

Nature it is embodied mind
Where substance into being wakes,
And matter thus we ever find
Forms, principles, ideals takes.

Man is himself embodied soul
Of nature the epitome;
He ruleth earth from pole to pole,
For surely nature's heir is he.

So music is the soul of sound,
Its order and its harmony;
An empty sound is never found
To lapse into a melody.

'Tis mind alone can read the thought
Is nature's book of glowing forms,
When matter and its laws are brought
Obedient to man's hand and arms.

The Over-life must ever throw
Off vital sparks—its very own.
These souls evolved must grow and glow
Forever 'round creation's throne.

There is no void for life and soul—
The forms they come and forms they pass;
They are but pictures on the scroll
Of being, or creation's glass.

All forms they come and forms they go
Are steps in nature's Pantheon;
The soul in forms will breathe and glow
When matter is thus clothed upon.

The tree of life springs from the sod,
And man he is its crowning flower;
His life and soul come out of God
With immortality its dower.

MAGAZINES.

The Eclectic Magazine of Foreign Literature. New Series. Vol. LX., No. 3. September, 1894. This excellent Magazine contains this month, among other articles, "Social Democracy and Liberty," by Frederick V. Fisher, "Enthusiasm or Hysteria," by T. Mackay, "The Labor Question in America," and "Sleeplessness" by A. Symons Eccles. New York: E. R. Pelton, Publisher, 144 Eighth street. Single numbers, 45 cents. Yearly subscription, \$5.00.—The Northwest Illustrated Monthly Magazine. Vol. XII., No. 9. September, 1894. Mr. E. V. Smalley's magazine "devoted to Western Interest and Progress," keeps up its vigorous tone. The opening article on "Types and Characteristics of Puget Sound Indians" by E. I. Denny is well illustrated and there is a striking picture of the Yellowstone Valley at Billings, Montana. E. V. Smalley, St. Paul, Minn. Subscription price, \$2.00. Single copy, 20 cents.—Bulletin of The Psychological Section of The Medical Society. Published Quarterly. By Clark Bell, Esq., Editor and Publisher. Vol. 2, No. 3. September, 1894. Advanced Sheets. "The Study of Sexual Inversion" forms the curious subject of an article by Dr. Havelock Ellis, of London, England, who traces its history, regarded as a psychological anomaly. The Editorial Department gives extracts from

the address of Wilson MacDonald, as chairman of the committee to organize a Memorial Association to celebrate the beginning of spiritual manifestations in America. No. 57 Broadway, New York City. Price, \$1.50 per annum.—The Journal of Hygiene and Herald of Health. Vol. XLIV., No. 9. September, 1894. The first article is on "Measurements of Children," by Rene Boche, taken from the Boston Transcript. Pastor Kneipp gives a first paper on "Methods of Hardening the Constitution," in which the practice of walking barefooted is highly praised. Alfred Russel Wallace's article on "Women and Natural Selection in Marriage," is reproduced from the Daily Chronicle. The editor and Mrs. Jennie Chandler continue their notes on Health and Hygiene for Women. Dr. M. L. Holbrook, editor, 46 East 21st street, New York. \$1 a year. Single copies, 10 cents each.—The Unitarian. A Magazine of Liberal Christianity. Vol. IX., No. 9. September, 1894. Among other articles in this number of The Unitarian are "Daily Bread" by Edward Everett Hale, D. D.; "The Unseen Universe" by John Page Hopps; "The Bases of Religious Belief" by Eliza R. Sunderland; "Christianity and Universal Religion" by Stoddard W. Brooke, and "The Jews and Hittites" by Felix von Lyschaw. Geo. H. Ellis, Publisher, 141 Franklin street, Boston, Mass. One dollar per year. Single copy, 10 cents.—The Non-Sectarian. Published Monthly in the interest of Liberal Religion. Vol. IV., No. 9. September, 1894. The most important article is on "The Effect of the Liberal Movement upon Theological Study," by Prof. F. A. Christie, who says that we must rebuild our religious philosophy and restate our historical theology. The Rev. A. N. Alcott has a good article on the true meaning of the Liberal Congress recently held in Chicago. St. Louis, Mo.: Non-Sectarian Publishing Company, 813 Chestnut street. 10 cents. Yearly subscription, \$1.00.

The Phrenological Journal and Science of Health. An Illustrated Magazine of Human Nature. Vol. 98, No. 3; September, 1894. The first article is a phrenograph, from personal examination, of Mrs. Charlotte Fowler Wells by Dr. Edgar C. Beall. An excellent portrait of Mrs. Wells forms the frontispiece of The Journal. The editor gives "A Chat with the White Mahatma," Prof. Samri S. Baldwin, well-known for his lectures in opposition to Spiritualism. The article is illustrated by numerous anthropological portraits from photographs obtained by Prof. Baldwin during an extended tour through Eastern Asia. Fowler & Wells Co., 27 East 21st street, New York. \$1.50 per annum.—The World's Advance Thought and the Universal Republic. September, 1894. Vol. VIII, No., 9, New Series. In the present number of The World's Advance Thought, the editor, Lucy A. Mallory, gives her thoughts on "Life as a Unit," and on "Monopoly" and other subjects. Dr. S. A. Merrill in an article entitled "There is no Place For Chance," remarks that the Russian people, as a national personality, are destined to fill a wonderful place in the future perfected planetary man! Other articles are "Evolution of the Future" by Dr. George W. Cary, and "The Brotherhood of Man" by Wallace Yates. Portland, Oregon: 50 cents a year; single copies 5 cents.—The Path. Vol. IX, No. 6, September, 1894. The Path opens this month with an article by J. H. Connelly on "The Mahatmas, or Great Souls," which adds nothing to our previous information. An important feature of this number is the reproduction of a circular issued by H. S. Olcott, A. L. Sinnet, Annie Besant and three other leading theosophists, condemning the doctrine that the end justifies the means, and insisting on the all importance of truth. New York: 144 Madison Ave. \$2.00 per year in advance.—The Humanitarian. A Monthly Magazine. Edited by Victoria Woodhull Martin. Vol. V, No. 3, September, 1894. W. Holman Hunt's address on "Sunday Observance," at the Annual Meeting of The Sunday Society, occupies the leading position, and is illustrated by a portrait of W. Holman Hunt. Other articles are "An Old-time Humanitarian" (John Woolman) by Elizabeth Martyn; "About the New Hedonism" by Grant Allen, and "The Bondsman and the Free" by Lulu Maud Woodhull. New York. Caution Press. 20 Vesey Street. 25 cents.—The Manifesto. Published by the United Societies. Vol. xxiv. September, 1894. The History of South Union, Ky., is continued giving interesting local details of the Civil War. The "Notes about Home" contain much information as to the quiet happy life of the Shaker

communities. In the editorial we are told that these are "the special last days of which the good man made reference to his son Timothy." East Canterbury, N. H.—The Humane Journal. Vol. xxii, No. 7 and 8. July and August, 1894. This number of "The Humane Journal" contains a number of notes and anecdotes bearing on the moral education of the young and the humane treatment of animals. Chicago.—The September number of the Freethinker's Magazine has for its frontispiece a picture of Rev. M. W. Chunn, a sketch of whose life is also given in the same number. Mr. Chunn is a young man who studied for the ministry and in 1888 accepted the pastorate of a Congregational Church. His liberal views caused dissatisfaction and in 1892 he resigned and tried the Unitarian pulpit, but he continued studying and thinking "until at the present time he is as far in advance of the American Unitarian Association as the latter is in advance of orthodoxy." He has come to believe in no god except natural laws, and no future life. He regards Spiritualism as without foundation and "well nigh as harmful to mankind as orthodoxy." He seems to have very positive views on a large number of subjects. Mr. Chunn's mind has been active, his changes from one view to another have been rapid and we do not believe he has yet reached a condition of stability. Mental flexibility is desirable, but if it is too great it is destructive of any permanent convictions, without which one has no power or influence. Mr. Chunn is only thirty-two years old and it is very probable that some of his extreme views will undergo considerable modification as he gives further study and reflection to these subjects. The leading article in this number is "Sun Light and Sun Heat" by Daniel K. Tenney. Gano Bryan writes on "Marriage and Divorce" from the standpoint of Scripture. There are several other interesting papers in this number. H. L. Green, 213 E. Madison street, Chicago.

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American Liberty, by Rev. W. D. Simonds. We have received from Rev. W. D. Simonds a volume, a souvenir edition, of patriotic addresses which were delivered by him during his term of service as minister of the Independent Congregational church, Battle Creek, Mich. We are told in the address on "Washington and the Fathers of our Republic," that almost to a man they were "men of liberal views in religion. They were men who believed in God, in immortality, in righteousness, and in absolute liberty of thought and practice in matters so sacred." In fact they were deists and to this it is due that our government is the only one that has "never gone into partnership with a creed, nor taxed the people to support a priest," which can hardly be said with truth, however, so long as the country pays for chaplains. The subjects of other addresses are "Organized Labor and Liberty," "Lessons of the War," "Union, Liberty and Fraternity," "The Scholar and the State," "The Saloon and the State," "Sunday and the State," "A Word of Warning," and "American Religion." On all these topics we have honest thoughts clothed in weighty words which will arouse a hearty response from all those who are imbued with the spirit of freedom and of truth. The author's thoughts on the relation of organized labor to society are worthy of serious attention. He affirms truly that "powerful as money is it can never win against brains," and that the method of education, agitation and legislation though slow is sure. He proposes, in his address to the Carpenters' Union, as the platform and creed for organized labor the sentiment uttered by Wendell Phillips in 1871: "No more strikes. A hundred guns for the people who fur the flags of disorder and discontent in the streets, to take their place in the cabinet and at the council board." In another address Mr. Simonds affirms that the future belongs to the fraternal principle and to fraternal men, but he cannot forbear elsewhere declaring that "the cry of our age is for men of strength and women of truth"; without whom we fear the principle of fraternity cannot flourish. The tone of the author's remarks throughout is eminently religious, and therefore

his warning against the "persistent, tireless, spreading" agitation in favor of changing the secular character of the American constitution will carry the greater weight, as will his views in favor of maintaining intact the public school system. He declares that the Americans are a religious people and that the American church is the coming fact. This church "will be reverent toward liberty. It will seek truth in the religion of all races. It will apply that truth—and all truth—to the problems of human life. It will be filled with that spirit of progress which demands not only the better, but the best, and that without end." This is a fair prophecy and may it be realized. Mr. Simonds' addresses are well worthy of publication for their healthiness of tone and their dealings with many of the questions which now perplex the public mind. (E. R. Smith & J. T. Geddes & Co., Battle Creek, Mich. 50 cents.)

Mrs. C. C. Bacon, Elyria, O., writes: In THE JOURNAL of September 1st I noted an article entitled "Public Tests," in which you give, as I believe, an honest criticism of the same. There are, I am sorry to say, too many mountebanks in all phases of mediumship, which proves to me that there must be the genuine. Spiritualists alone can cleanse their ranks of charlatanism and the time is not far distant when public mediums will be obliged to pass examination and have a certificate for their protection, and frauds will not apply. I know there are true test mediums upon the Spiritualist platform. I have had tests from three different mediums at three different times and places; once in California when I was a stranger in the hall and on the Coast and where names were given of my friends, and once at Cassadaga, where full names of friends were given, and I an entire stranger to the medium and no one on the grounds knew of the names given. We know there is no place where frauds can ply their vocation that they do not improve their opportunity for the pecuniary interest it holds for them. The time has come when Spiritualists and the investigating world at large are demanding the truth on all lines of intellectual research, and we should denounce publicly all frauds and throw our protecting arms around the genuine.

"A Daughter of Eve," in Saladin's able paper, the Agnostic Journal, opposes vivisection in the following fashion: Your Grand Old Vivisector began to operate rather earlier than the date which you assign to him. The first man, Adam, was the subject of his first experiment in that line. For was he not placed under an anæsthetic, and, while in that hapless, helpless predicament, made to contribute a spare rib of his own towards the production of woman, who straightway played old Old Harry with him, and has been doing the same with an unfortunate world until now? Surely no right-minded, self-respecting man can sanction this hateful, "scientific" (forsooth!) atrocity, vivisection, since to it primarily he can trace back all his many woes.

"No great political improvement," wrote Buckle, "has ever been originated in any country by its rulers." It is to be doubted whether any are to-day originated by what are ordinarily regarded as the great leaders of public opinion. The magazines, especially the political ones, buy names, as Editor Metcalf's reminiscences sufficiently prove. The more widely circulated daily newspapers lead in nothing, but merely reflect the opinion of their own bit of the public. Consequently any radical reform movement must be started down among the people, by slow

and painstaking processes, and when it grows so strong (if it ever does) that it can not be ignored or successfully opposed, the great authorities, the conservative institutions, and the party managers take hold of it and accept as much of it as is thrust upon them. It is in the early stages that work for a reform counts most. In the later, when its principles are widely known, it needs no specialist or special organ.—Direct Legislation Record.

Frugality is good if liberality be joined with it. The first is leaving off superfluous expenses; the last is bestowing them for the benefit of those who need. The first without the last begets covetousness; the last without the first begets prodigality.—Penn.

With respect to what are called denominations of religion, if everyone is left to judge of his own religion, there is no such thing as a religion that is wrong; but, if they are to judge of each other's religion, there is no such thing as a religion that is right.—Thomas Paine.

"We are under no obligations to find a theory if the facts will not provide a sound one. To the riddles which nature propounds to us the profession of ignorance will constantly be our only reasonable answer. The cloud of impenetrable mystery hangs over the development and still

more over the origin of life. If we cannot pierce it, with the help of our eyes to pierce it, with the help of our ears to hear it, with the help of our hands to feel it, with the help of our feet to walk it, with the help of our tongue to speak it, with the help of our mind to think it, with the help of our heart to feel it, with the help of our soul to love it, with the help of our spirit to live it, with the help of our God to save it, we shall only mistake the fragments of our own imagination."—Lord Salisbury.

Says Frances Willard: "Man's body is merely an animated two-legged telephone through which by the organs of speech, the eyes, the gestures and motions of the body, the mind communicates at short distances with other minds. When the body dies the telephone is rung off."

"People lift their eyebrows," says William Morris, the English poet, "at women mastering the higher mathematics; why, it is indefinitely more difficult to learn the details of good housekeeping. Anybody can learn mathematics, but it takes a lot of skill to manage a house well."

Edgar W. Emerson will hold a public test séance on Sunday, September 20th, at Orpheus Hall, Schiller Building, 107 Randolph street, Chicago, at 3 and 7:45 p. m. Take elevator. ALFRED WELDON.

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Publisher's Announcements, Terms, Etc, See Last Page

THE OPEN COURT.

PSYCHIC EXPERIENCES OF A WELL-KNOWN BUSINESS-MAN.

BY LORIN LUDLOW.

Mr. M—, I shall call him (his real name and address is lodged with the editor of this paper), is a business-man of good intelligence, unquestioned integrity and having a wide circle of acquaintance in Boston, where he has lived and carried on business for the last fifteen years. He is about 45 years of age and, judging from his appearance, in the enjoyment of good health. He is a Christian in belief and practice—not at all a Spiritualist in the sense of accepting that "ism" as a religion.

From early boyhood, he tells me, he has been subject to personal psychic experiences of various kinds and of a very peculiar character. The idiosyncrasy is probably hereditary, his father having been subject to similar experiences during the greater part of his life. It was with much diffidence that Mr. M. consented to give to the readers of THE JOURNAL his contribution to the rapidly-accumulating fund of psychic material which many believe is ere long to solve for humanity the great problem of soul, life and immortality.

Mr. M— confined his narrations to a few out of many strange dreams which he has been having all through the years, and to one instance each of warnings coming to him in what seemed the human voice when no one but himself was present in mortal form, and in the mysterious ringing of a bell when no bell was in the vicinage of the several persons hearing it. We will first give our attention to the

DREAMS.

These all had the same general characteristic—they were all about fighting. Sometimes the combatants used weapons—fire-arms or knives—but more commonly their fists; but whatever the character of the squabble, Mr. M— soon came to recognize it as a never-failing precursor of a death to some one more or less intimately connected with himself, or with some acquaintance of his whom he particularly noticed, in his dream, as an interested spectator of the fight.

The fights vary in some special features, and the significance of these variations Mr. M— interprets quite as readily and accurately as the general fact indicated. If, for example, the fight is a violent one the death indicated will be that of a near relative or very intimate friend of the person recognized by the dreamer as the one for whom the warning is meant; if a moderate one, the death indicated will be that of a mere acquaintance of the person. In like manner Mr. M— can tell whether the death indicated is to occur near or at a distance and in what direction from the scene of the conflict. Thus: if

the fight takes place at a point remote from the dreamer the death will be at a distance; if quite near him the death will be not far away. If the contestants and crowd of lookers-on surge in a certain direction Mr. M— has learned that he must expect to find the death indicated in just the opposite direction. So, by long experience in studying these peculiar dreams and their varying phases, Mr. M— has come to be critically accurate in his interpretation of their significance, being able to tell who is to be bereaved, the closeness of the heart relation between the person whose death is indicated and the person to be bereaved, in what direction and at what distance from the scene of the fight the latter is to look for the fulfillment of the dream.

The foregoing will render intelligible the examples of these peculiar dreams which I now proceed to relate as nearly as possible in Mr. M—'s own language:

Said Mr. M—: "A Mr. R— often comes into my place for a chat, and I had told him about my dreams. I said to him one morning: 'I had one of my fight dreams last night. It appeared to be at quite a distance from where I was and very fierce, so that I am going to hear of the death of a dear relative who is quite a distance away from Boston.' I had no knowledge at that time of any relative who was ill or likely to be. Only a few days later I received a letter announcing the sudden death of a loved aunt living many miles away and giving the time of her transition as about that of my dream."

"Not long after," continued Mr. M—, "I told the same gentleman that I had been dreaming again." "Is it to be a relative again?" he asked. "No," said I, "only an acquaintance; and the person indicated seems to be some one who formerly lived directly opposite my store and moved out that way" (pointing out Tremont street). I could not at that time call to mind any acquaintance of mine to whom this statement could apply. Three or four days later Mr. R— was sitting in my store and reading one of the daily papers when he suddenly called out: "M—, here is your dream!" "What dream?" I asked, having temporarily forgotten our previous conversation. "Why, your recent dream of a fight predicting to your mind the near death of some one—you did not know who—that formerly lived opposite here and moved out Tremont street way." He then read aloud a notice of the death at Jamaica Plains of a man whom we both remembered as having moved in that direction from a house exactly opposite my store. My reason for interpreting the dream as described was the fact that the fight began at a point directly opposite my store and then moved north."

"I have another friend," continued Mr. M—, "who has been somewhat acquainted with my unique experiences. This gentleman is very skeptical in reference to all theories and phenomena appertaining to the so-called supernatural. I said to Mr. F— one morning: 'I had one of my peculiar dreams last night and got the impression from it that you are the one who is soon to hear of the death of some one connected with you.' 'Why, I have already heard of one,' said he. 'My son-in-law's book-keeper died this morning.' 'But that is not the one meant,' said I, 'it is to be a near friend or

relative, and it is to occur over towards East Boston.' 'I don't know anybody in East Boston or vicinity,' Mr. F— replied. 'Well,' said I, 'you make a memoranda of what I have told you—that you will hear of the death of a friend or relative over East Boston way—and see how it turns out.' 'All right,' said he, 'to please you I will set it down; but you know I don't believe in such nonsense, and I don't know any one over that way and never did.'

"It was about a week later. About 4 o'clock one afternoon Mr. F— stepped into the store triggered out in his Sunday clothes. 'What does it mean?' I inquired.

"My brother's wife was buried to-day and I have been attending the funeral."

"Where did the death occur?" I asked. "In East Boston," was his reluctant reply. I said: "I thought you knew of no friend or relative over there?" "Well, I didn't know of any one at the time of our talk," was the surprising answer. I then said to him: "Mr. F—, I do not want to make myself obnoxious, but you are going to hear of another death. I have had another fighting dream in which you are indicated and your son is connected with it in some way. This time the news will come from out Dorchester way." "That," said he, "must mean the book-keeper I spoke of—he died in Dorchester." "No," said I, "the death you will hear of will be that of a relative, and your son Frank will be closely identified with the person about to die."

"A few days had passed. I was at my counter waiting on a customer. Mr. F— was sitting at a desk in the rear room. Suddenly his son Frank rushed through the store in a very agitated manner to where his father was. In a few moments I heard sobbing and crying, and stepped back to learn the cause of it. Frank was telling his father of the sudden death of the latter's grandchild. I did not wonder at Frank's manifestation of grief, for I had known of his great attachment for the child. They lived at Dorchester. Mr. F— acknowledged to me afterwards that my dreams were 'deucedly correct.'"

MYSTERIOUS VOICE-HEARING.

This is one of Mr. M—'s experiences. Only one instance is here given. It occurred some twenty or twenty-five years ago. "I was then working in a woolen factory in Blackstone, Mass.," said Mr. M. "Did not like my work and wished to get out of it. Having made the acquaintance of a boss brick-layer, this man invited me to call at his house and see him about work in his line. So after supper one evening I started for his house. It was in the winter, and although only about 7:30, it was quite dusk. While walking along the street I felt something touch one of my ears, as though some one had come up alongside me and was going to whisper in my ear. Instead of a whisper, however, a very loud voice—so loud that I could have heard it at least two hundred yards off—called out my first name. Startled, I turned around mingled fright and anger to see who the perpetrator of the joke was—for a joke I at first took it to be. When, to my surprise, there was not a human being anywhere in sight. I searched in every place of hiding and in all directions and found the least trace of any one having been near

processes on my way to the bricklayer's house. Arrived at the door, I rang the bell two or three times before any one appeared. Then the man himself came to the door; but instead of receiving me in his usual friendly way, he began to hurl at me the most abusive language conceivable, and finally wound up by slamming the door in my face. His conduct was wholly unexplainable at the time and remains a mystery to this day. Then there came to me the conviction amounting to certainty that the voice was meant to warn me not to have to do with the brick-layer."

I close this article with Mr. M——'s account of a mysterious

HELL RINGING

witnessed by himself and three other persons at the same time: "It was when I was living in Blackstone. My uncle kept a shoe store. In the rear was a cobbler's or shoe-repairing shop. We were all four—my uncle, an old man known as 'the deacon,' another man and myself—in the repair shop. A customer entering the store, my uncle left the shop for a few minutes. On his return, and just as he was resuming his seat, a bell began to ring and continued to ring as much as three minutes. The sound was much like that of a tea-bell. My uncle, thinking it a trick gotten up by the rest of us while he was out, said: 'It is strange that I can't leave my bench for a minute to wait on a customer but what you fellows will get up some prank to play on me when I come back.' We all assured him that we had not left our seats and could not account for the bell-ringing. We all knew there was no bell on the premises.

"After a little the deacon slowly arose to his feet and, in an impressive manner, said: 'Gentlemen, this is a warning. It means that one of us is going to die very soon.'

"12 o'clock came and we all went to dinner. On his way back to the shop, just before 1 o'clock, the deacon was taken suddenly ill and had to lean against the fence for support. Two men coming by, he asked them to take him home. He never again left the house and died within three weeks."

Reader, can you logically explain these and kindred experiences on any theory which eliminates the spiritual nature of man? Can materialism furnish a logical explanation of these warnings by dream, voice and bell?

TRUE AND FALSE HUMILITY.

By ELLIS M. MITCHELL.

"Blessed is he who hears us of our self-deceptions," says Mark Rutherford. And another tells us that "all glory must be begun in suffering, and all power in humility."

True humility is not self-depreciation, thinking little of ourselves and of our place in the world and hiding that little in darkness; it is rather recognition of our need of help from our fellow-men and from God. It is a receptive attitude of the soul, a readiness to appreciate the good that is in others and so far as we may make it our own. It reveals that to which we are blind when wrapped up in pride and self-sufficiency. Just as we walk in the fields or along the river-banks or up the mountain-side, knowing but little of all they might teach us in flower and wave and rock, so we encounter human beings and receive but little of all they might give us of help and inspiration. Nor is it their fault so much as our own. For what is it you notice first in the person you meet? His outward semblance, the color of his eyes and hair, the clothes he wears, or the soul behind these visible facts, made like your own in the image of God, however that image is obscured and obscured? Do you seek the genuine higher self, the best that is in him, or are you repelled by some lower quality and blind to all else?

What a different world it would be if we judged each other by what we aspire to be rather than by what we are, by the ideal instead of the actual self.

Why not value men for their failures as well as for their success? For what is failure and what is success, and who can measure the obstacles that result in one or the other? Judged by another standard failure may be the truest success.

Humility finds in pain a blessing so far as the pain results from wrong-doing, from denying the higher and affirming the lower nature. It even transmutes pain into joy, and like the spirits in Dante's purgatory is careful to keep within the fire. We can encase ourselves in pride and self-sufficiency, and thus make out of our suffering a hell, or we can humbly accept it as a means of spiritual growth and development. The Persian poet, Omar Khayyam, says:

"I sent my soul through the invisible
Some letter of that After-life to spell;
And by-and-by my soul returned to me
And answer'd, I myself am heaven and hell."

No one has illustrated this truth so fully and vividly as Dante. It is not something outside of us, but something within us, that causes our unrest and dissatisfaction. To accept this humbly and to make it a part of one's self—for no truth is vital until it is life of our life, spirit of our spirit—is to resolve the discord of life into harmony. It is not easy, but "the more one climbs the less it hurts," the more we seek to overcome failure and disappointment the clearer our insight into the divine meaning of life and its fundamental goodness.

To forgive our own faults is as necessary to spiritual growth as to forgive the faults of others. It is good to repent, but it is not good to waste life in vain regrets, or to think that because we have failed once we shall fail always, or to hide our one talent instead of making it fruitful of good and blessing. What we can do in the world may seem to us small and insignificant, but the widow's mite was not rejected, and God alone can measure the value of human achievement.

It is false humility to despise and depreciate one's self overmuch, humility that is often pride, just as self-denial may be carried so far as to become its opposite. Every virtue overdriven becomes a vice. True self-denial is at the same time self-affirmation, a positive force in the world, active rather than passive, the development rather than the extinction of individuality. So with true humility. It makes no show, and is not inconsistent with a due appreciation of one's worth as an immortal being. Even while Dante praises humility as the source of virtue and goodness he is not unconscious of his own greatness. He knows that in wronging him Florence wrongs herself, and to pretend otherwise would be false humility. Plato said that no life was so fatal as the life in the soul, and of this let those beware who think too little of themselves, lost in thinking too little they think too much, and fail to cultivate as they might active power of help and inspiration. False humility, like pride, encases the heart in selfish exclusiveness, and shuts out beneficent influences.

Dante made the rush, which grows again when plucked, the symbol of true humility. So we receive spiritually more abundantly than we give, and our inner wealth is undiminished by sharing it with others. This law of inclusiveness pervades spiritual life as the law of exclusiveness dominates what is material. The humble are the wise because they do not isolate themselves from the sources of wisdom. They may not be learned, but learning is not always wisdom. They do not exclude from their love all except their family and their friends, but include in it everyone who sends sympathy and encouragement. They are full of hope and enthusiasm for humanity because they see good in apparent evil, the divine in the human. "Blessed are the poor in spirit," says the Beatitudes. But the poor in spirit are at the same time exalted inasmuch as they recognize their divine birthright, the dignity and worth of the human soul. The spiritual life is full of paradoxes that can only be discerned spiritually. To be abused is to be exalted; to be last is to be first; to die is to live.

AN EPOCH MAKING PHENOMENON IN THE PHASE OF MATERIALIZATION.

Prof. Akselof continues the description of the séance which took place December 11, 1899, at Helsingford in Finland, Mrs. E. E. being the medium at which the phenomenon of the partial materialization of the body of the medium was produced eight and a half hours. Mrs. E. E., in my last visit in Helsingford in November, 1899, she came to visit me at St. Petersburg and spent two days with me, during which she gave two sittings to the complete satisfaction of the attending witnesses. When she returned to Sweden, she again stopped two days at Helsingford, from which place I received from her the following communication the day after her arrival there:

Helsingford, December 12, 1899.

DEAR FRIEND.—We held again yesterday evening a séance, although I was not really inclined for it, but yet was anxious about deferring it until today since there were so many little matters to arrange so that I believed I should be still less fitted for what was expected. The séance took place in the house of Engineer Sellings, and I believe there were fourteen of us present. The manifestations were so peculiar, that I think, it will interest you to hear of them and I have requested Herr Sellings or Herr Toppelius to give you a description of them, even a short one, and they have promised to do so. The peculiarity of this séance consisted in this, that one-half of my body completely vanished as I suddenly discovered. My head pained me and I felt the back portion of my neck, and I was holding my hands clasped behind my head, which seemed to me to lessen the pain for me a little; my arms became tired from this strain and I laid them upon my knees as I supposed, whereupon I discovered that I had no knees at all, and my hands lay not down my knees, but on the chair. This terrified me a little, and I wanted to know whether this was really so or whether it was only a dream. The light was gone and I directed the attention of my nearest neighbor to this circumstance, and he felt the chair with his hands, who proved the fact that only the upper portion of my body really existed. The chair was empty except as to my clothing; the arms, shoulders and breast were all in proper position. I could speak, move my head and arms and drink water, and could just as well feel my feet and knees, although they were not there.

The entire time forms were coming and going who only showed themselves, and hands of various forms and sizes also, which touched those nearest the cabinet. I believe that it must have lasted an hour, after I had first discovered my peculiar situation, which lasted long enough for all purposes, and long enough for me to wish to know, whether I should ever again get back my legs to go home, which made me very nervous.

This is in short, what I experienced, and I hope that some one from here will send you a proper detailed statement. With greatest esteem, etc.

E. E. FORMAN.

As I know the writer of this letter to be a truthful person, I have no reason to doubt her word, and I immediately perceived the great importance of the fact from a theoretical as well as a phenomenal standpoint. But the immediate thing to be done was to see how it had been observed and confirmed by the witnesses, how far this testimony could be regarded as satisfactory, in order to found such an extraordinary, really quite fabulous. It may be said with what impatience I had to wait for promised details, and with what satisfaction I received the existence of three witnesses which Herr Toppelius had the courtesy to send me.

Here follows the letter of Wera Hjelt, a Swedish authoress of some note, the following being her work: "Woman in the Field of Practical Activity," "Justification of Instruction in Manual Labor in so-called Advanced Schools," "Instructions in Wood Carving for Children," etc. She being also a

dependent of a large establishment for instruction in wood carving in Helsingfors.

Highly Respected Sir: In obedience to the wish of Mrs. E. Esperance (medium), I hasten to communicate to you the details of the last séance which took place here December 11, 1893. It took place in the house of Engineer Sellberg. The arrangements were almost the same as in the preceding séances, only with the difference that it was made lighter. I observed the following facts: Before the séance, the medium entered the room when it was fully lighted and sat her seat on a tolerably large cushioned chair which was provided with a back slightly padded. The medium had under a small shawl which she had worn when in preceding séances about her shoulders, because the room which we then used, was much larger and cooler. She later made the proposition to sit for diminishing the light in the room. This she did. She took her gloves off and put them in her pocket. Before beginning the chief manifestation she took nothing out of her pocket, not even her gloves. I gave special attention to these facts, because after the last séances the question was raised whether the shawl as well as the gloves had served some purpose in materialization, the gloves indeed might have served such a purpose when laid on the white shawl, while the medium on the appearance of a spirit was going about the room in the cabinet. In the slight movement with which the medium thrust her gloves into her pocket, I noticed something like the rattling of keys or silver money in this pocket. I resolved to watch the spirit and observe whether in the movement the rattling would be repeated, since some one in the chair said she was suspicious that the medium might be deceived. It seemed to me impossible that she could move without again causing the same noise and I especially considered that there could hardly be anything more inconsiderate on the part of a person seated on deception, than to carry in the pocket objects which would rattle. In the course of the séance I however heard not the slightest noise of the sort. Before the séance began, I observed furthermore, that the medium clasped her hands behind her head and that she stretched herself out with a somewhat lazy motion. This motion which I observed, as it was still quite light in the room, had nothing unusual in it and led me to suspect that she must have spent the night badly on her return from St. Petersburg in the cars.

During the séance—the séance began in the circle composed of fifteen persons, I was the third on the right hand of the medium, this place was very advantageous. I had the medium before me in an angle of forty-five degrees, and the upper portion of her body showed forth plainly in half profile on the white curtain hung up before a window of the room. I was so near the medium that I could see her perfectly clothed in a light garment, her hands and her feet stretched comfortably out and crossed over each other. I could hence, when bent forward somewhat, hear and see the slightest movement of her.

We did not wait long. A hand and a forearm stretched out of the cabinet on the side next to me. On the white background of the curtain I could only completely all its movements and those of its fingers. The wrist was slender and the hand appeared to be a woman's hand. From it hung down a slender long strip of material of a flower-like transparent substance, through which was seen only incompletely the window curtain behind. The material seemed more compact than that of the curtain. It had stretched itself out repeatedly and pressed the hands of the neighboring person and then withdrew. A little later appeared on the same side a shining form, which extended its hand to that of the person nearest it—a member of our circle—Herr Sellberg, gave the form a pair of shears and asked it to cut off a piece of her veil. The form took the shears and carried them into the cabinet. Some minutes later she came again and gave back the shears to the person who had given it to her. This person expressed his regret not to have received a pair, and asked permission to cut off a small piece

himself. It was granted. I distinctly heard the sound of the shears cutting through the stuff, and a moment later the person concerned said to me: "I have the veil." While the phenomena went on, I plainly saw the medium and her hands. Once she turned one side and bent her head in the direction of the form as if to try to see it for herself. A shining apparition was formed between the curtains in the middle of the cabinet, one might have said a form, which held itself upright behind the chair of the medium. She uttered one of those hoarse, deep groans that sometimes during séances proceed from her. This groan indicated a painful sensation. Then the medium said these words: "Some one in the cabinet touched me from behind. I felt it very plainly." This phenomenon vanished, a gentleman of our circle requested Mrs. E. E.—to take a pencil and paper in her hand in case the spirits wished to make any communication to us respecting arrangements to be made or anything else of this sort. The medium did not appear at all inclined to this. "Perhaps it is not worth the trouble to engage their attention to this," she said, "let us rather wait," but the request was repeated and the pencil and paper were handed to her. She took them and said: "Well, I can hold them and we shall see what will be done."

I discovered at this moment quite clearly how the medium was holding the paper with one hand and placed the other on top of it. On my side in the opening of the curtain of the cabinet a hand, a forearm and a portion of the upper arm had been shown several times, and those who sat quite near had pressed this hand. I for my part was to take hold of one end of the veil hanging down and feeling of it well. It seemed a little moist and of a very fine texture. The hand appeared to me much larger than those which I had seen hitherto.

Soon there appeared in the same opening of the curtain on our side a high, shining figure. It seemed to wish to come out of the cabinet, took a step forward, but immediately drew back. (In a note Prof. Akeakof says, "At this moment Miss Hjelt quite distinctly saw the medium and the form whose head manifested itself outside the cabinet and directed a glance on the medium and the paper that she was holding in her hand.") Almost immediately after this we saw an arm stretch forth out of the cabinet, from the highest point it slowly, and glistening brightly, dropped down in the direction of and apparently into the hands of the medium. At the moment it (the form) touched these (hands of the medium) it snatched the paper and pencil from them and drew them into the cabinet. We heard plainly how some one was crumpling paper and tearing it in two, and again the hand came out and extended both crumpled bits of paper to Captain Toppellius who gave them up to the medium. She was holding the pieces of paper in her hands, the pencil had not been handed back to him, whereupon the glistening arm again dropped down with the same extraordinary slowness and snatched the paper from the hands of the medium to take it back into the cabinet. There we heard soon the scratching sound which a rapid writing pencil causes and a moment afterwards the hand reached the paper out of the cabinet. The person who sat next the cabinet seized it and was on the point of again handing it over to the medium when the hand, (the arm and a portion of the body became at the time visible) quite decidedly put a stop to it, inasmuch as she (the form) again seized it and gave it back to Herr S.—with a very significant gesture, pressing it strongly against the breast of this gentleman. We therefore perceived that the words written upon it were intended for Herr S.—. After the séance we were all eager to read it. Here they are: "Jay skal hjälpa dig." "I will assist you." They were Swedish written in a good, legible hand. All this was done very quickly but quite plainly. I saw the medium all the time distinctly in her place. She spoke to us sometimes. Herr S.—, she advised, while the form was still visible to stick the paper in his pocket and read it later.

While all this was going on, I was compelled to conclude, that in the cabinet at least two hands were

operative with a physical force, and a determined will. These hands could not belong to the medium, they belonged to a form, which stood erect at the side and behind the medium, who was sitting there and whose hands and body I saw. I heard her utter a cry of surprise, as "Hic" when the paper was wrested from her.

After this was done, I obtained proof that in expectation of a new phenomenon, which was slowly in course of production, the medium, taking advantage of the rest between the manifestations united both her hands behind her head, as she had done before the séance.

While she was resting in this position, I had time to express regret that Mrs. E.— was immediately after her journey overexerted to this degree, and decided in my thoughts that those who sat removed from her would not take unless this position of her hands behind her neck and her movement in stretching herself out—seen from a distance one could have suspected something wrong; in the close vicinity never; some moments later her hands fell back on her knees. I saw her then feel her knees with her hands, and observed that she became more and more excited. This seemed to me peculiar! I bent over and tried with all my power to discover what was going on. The medium gave utterance again to a groan, which seemed to betray a very unpleasant sensation. Some seconds afterwards, Mrs. E.— said to her nearest neighbor at her left, Herr Sellberg: "Give me your hand." Herr S.— rose and extended her his hand. She said then: "Feel here." Herr S.— replied: "This is peculiar. I see Mrs. Esperance, and I hear her speak, but meanwhile I feel on her chair and find it empty: she is not there, there is only just her clothing there." This process of feeling seemed to cause the medium an acute pain. Nevertheless she asked several persons to come up and feel the chair. She took the hands of Herr Toppellius in her own and conducted them over the upper portion of her body until where it suddenly touched the seat of the chair. He expressed several times his astonishment and his consternation by lively outcries. The medium permitted five persons to prove this phenomenon, and every time she seemed to feel a great pain. She asked at least twice for water and drank each time with a feverish impatience. She was visibly in pain and if she craved water she turned nervously hither and thither. On the white background of the window curtain I saw distinctly and clearly the upper portion of her body, as often as she bent forward. Several times she reached into the air to seize a hand which she wished to guide and make feel the chair and herself. By means of these opportunities I saw not only the front portion of her body, but also her back, which was outlined on the white curtain. The form of her body was outlined so clearly that I could even distinguish her mode of dressing the hair. I cannot remember how much below the waist was visible but certainly some portion. As an important fact I observed that the entire time I looked at the medium she was on the same level with me. Once she bent over as one does when the victim of severe pain. The upper portion of her body then took the position of a person who when sitting folds the hands upon the knees. At this moment she was in front of the back of the chair. She could not have been behind it since the back of the chair would have prevented her from taking the position just indicated by me. The skirts of the medium remained extended just as they were during the entire séance, but became more contracted only towards the feet. It seemed to me that they became loose as soon as those called up tried their sense of feeling as before described.

One of the circle proposed that at the moment when the séance exhausted the power of the medium it should close. But the medium opposed this and asked that the séance continue until her legs were given back to her again. We therefore continued the séance further. So far as I am concerned I kept my gaze continually on the lower portion of her body to see perhaps the return of the legs (six inches distant during this time, says Akeakof in a note, was

the face of Miss Hjelt from the legs of the medium) without the slightest movement of her clothing taking place. I heard the medium say: "It goes better already," then some moments later she said cheerfully: "Now I have them again." So far as concerns the folds of the skirts, I saw them, so to speak, fill out and without observing it the ends of the feet appeared laid over each other again, as they had been before this phenomenon. (The movement of their disappearance had not been noticed by Miss Hjelt.)

While this phenomenon was taking place the attention of everybody was directed towards the medium. During the rest of the time there was uninterrupted conversation going on now with one member of the circle, now with another—they were restless, changing places, going through the room, etc.

After this phenomenon ceased the cabinet suddenly stirred from its place. Thereupon the medium moved her chair forward, because she feared the cabinet would fall upon her head. While the medium was sitting so far from the cabinet, I distinctly saw her hands and feet, the cabinet was anew several times moved from its place. In a given moment to better assure myself that I was making all these observations with a wide-awake clear mind as I have just described, I proposed to myself, to abstract my thoughts from what was going on around me, and direct them to something foreign to the séance. I wanted to see whether my thoughts would obey my will. It succeeded with me completely. In consequence of this fact I venture hence to declare that the aforementioned phenomena, however little natural they may have appeared to my reason—really took place, and that the medium made no sort of motion to assist in the production or disappearance of the phenomena described.

After the séance: Now I had the opportunity to see the piece of stuff which had been cut off. It was a fine flower like substance that reminded one of a spider web, though somewhat thicker and stronger. It did not appear luminous in the dark. I fell into a conversation with the medium, which convinced me that what had just happened had been to her even an unknown phenomenon up to that time. It seems that she has never until this time been able to observe and watch her dematerialization herself. She was hence disturbed in an extraordinary fashion when she on laying her hands down in her lap had found her chair empty. Then she wished to have this fact confirmed by others and requested Herr Selling to come up and feel the chair. She said that she had the quite distinct feeling of having her lower limbs in their proper place, that nevertheless she could not feel them with her hands. It remains to add that it was not the medium who told the sitters of this phenomenon. Herr Selling did this before he resumed his place. Accept, etc., Dec. 15, 1893.

WERA HJELT.

Aksakof on receipt of this account of a remarkable séance wrote Miss Hjelt asking for more definite information on several points as to the light, the distinctness with which the medium was seen. Whether the arm observed appeared directly above the head of the medium, the names of the five persons who investigated the disappearance of the lower limbs of the medium; the number of times the medium asked for water and who gave it to her; the appearance of the skirts and dress after disappearance of the lower limbs and after the return of these members; and the reappearance of the ends of the tops of the shoes of the medium showing the feet crossed as before the séance.

Miss Hjelt answers quite promptly and to better advise him had photographs taken of the scene, she herself taking the place of the medium, clothed in garments of the same material and assuming the same positions and attitudes of the medium at the time of the appearance of the arm of the figure about to snatch the paper of the medium. Mr. Selling and another lady occupying the position of himself and Miss Hjelt respectively. Also a photograph of the scene, with persons in position as in the séance when the arm again appears and the profile of the bust

and head of the medium is seen on the curtain, the medium turning to see the hand appearing above her head.

These photographs are reproduced and accompany the article in "Psychische Studien."

She answers fully and satisfactorily the inquiries of Aksakof which, however it is not deemed necessary to repeat here.

An examination of the clothing of the medium dispelled all suspicion of containing any means for working such phenomena.

The evidence of Selling and others follow and may be abstracted for THE JOURNAL at another time.

AUTOMATIC COMMUNICATIONS.

GOOD-NIGHT WORDS.

Nearly always our sittings have been held rather late in the evening after we had put away work for the day, and when we were tired the communications were closed either by intimation from one of us, or suddenly by the intelligence writing. But there were usually a few words of good-night greeting exchanged as among friends when parting, and these were often so unique that I have thought it might be of interest to THE JOURNAL readers to give some specimens in prose and rhyme. Occasionally I asked if they would not give us a versified thought before leaving; the following is in answer to such request:

"Use with care thy spirit gifts,
Clothe our thought in kindly words:
Bear in mind that what uplifts
Thoughts to planes above the herds
Of common souls in farthest ken,
Must be the spirit's nearest goal
Of doing good by us to men,
Because of Spirit love of Soul.
And thus we give a sweet good-night
To you and Bhama, consorts dear,
Whose spirits join us with delight
And help us on with thoughts of cheer."

Once when we remarked that it was late, but if they had anything further to say we would receive it:

Ans.—"Ghosts are going—and sense phantasms had better go to bed." It struck me as a bit of retaliatory sarcasm to have them call us "Sense phantasms." Another time the signal for closing came in this fashion: "Pharos sees Bhama's earth-body needs rest—good-night." Again: "Ghosts are now nearly ready to say good-night."

Another rhymed good-night ran thus:

"Creatures of phantasmal gourds
In whom we spirits find accords
Within our deepest soul of souls,
Though far from knowledge of our goals;
To you we gladly greetings send
Sparked with moral purpose,—end
Of all things spiritual, which you
May not yet understand—adieu."

The expression "phantasmal gourds" puzzled me, but apparently it is meant as a reflection upon the ephemeral nature of all earthly things.

Sometimes when Mr. U—too closely criticized some vague statement, the writers seemed to feel hurt, and on one such occasion closed the communication for that evening with the following: "We wish to say to B. F. U—that he had better sheathe his weapons, and we will part as friends—Bonds of friendship are strong on spiritual planes."

Still they did not hesitate on their part to speak of us as beings of less intelligence than themselves, and this feeling of superiority was frequently shown in their good-night words, of which I give here some instances:

"Good-night, dear children of the Spirit, who yet know so little what ye are!" "Good-night, poor mortals." "Good-night, spirit friends, still at school." "Good-night, dear children, who are to be brought yet nearer to our plane."

"Good-night, and when our sphere you reach,
How strange will seem the lore we teach,

But glad we'll strive to show the way
To realms of universal day."

More frequently, however, they left us with some very loving message of adieu such as the following: "End of this séance—good-night; in the future we shall be nearer and more intimate. Receive our earnest good wishes." "Blessings, dear ones, and sweet sleep." "Our good-night burns with sympathetic love." "Good-night, and may all good wait upon you, dear children of truth." "Good-night, comrades and co-workers." "Good-night, dear ones."

"Sweet shall be thy sleep and sound
Guardian spirits passing round
Loving thoughts on thee bestow
Whene'er they come, where'er they go."

And again:

"Restful shall your slumbers be,
Dreams nor cares shall torture thee,
Life's hard tasks stand still awhile,
And spirits sweet all care beguile."

The foregoing was written at a time when troubled by various matters I had been unable for several nights to obtain any refreshing sleep, and as my worries were concerning persons at a distance from whom I could not hear immediately, when I did fall asleep I was haunted by distressing dreams about them; but on the night this was written I fell into an undisturbed, restful, dreamless sleep which lasted until morning. "Suggestion"—some will say. Well, perhaps.

Other ways of bidding us good night were these: "Good night—and sometime all these strange experiences will be understood." "Good night, and ever may we all grow in knowledge and goodness; so say we—all of us." Sometimes there was evinced an unwillingness to close the communication when we announced that we desired to do so, and one wrote, "I go, but will expatiate fully, later," and another, "Even you make it hard to say good night." Late one night I was very tired, and when Mr. U—proposed following up certain statements written with other questions, I told him I was too tired to continue, but as he already had asked a question I held the pen in position, we both expecting the reply to the question when the pen began to move—instead was written, "You said, yawning that you could do no more—we could not think of attempting to overwork you." I doubtless did yawn as I spoke, but without conscious thought of it. The question remained unanswered that evening.

S. A. U.

THE ENGINEER-HERO.*

BY JOSEPH WRIGHT DICKINSON.

Praise is bestowed upon heroes, glory and honor in song;
Glory and honor for Courage;— They, the devoted and strong!
Soldiers of Fortune have gathered laurels on many a field;
So doth Humanity, ever, wreaths unto Victory yield!
Well have they won them, but never braver nor better was known,
Than he, the brave Engineer-Hero, saving lives at the risk of his own!

Into that hell of fierce Fire, like to John Maynard, he drove,
Holding the throttle; as, nobly, with the Death-Demon he strove.
Thinking of naught but his Duty: Gallant and resolute heart!
Cherished for aye be that record! Martyr, as Hero, thou art!
Teaching, once more, that grand lesson: Out of man's weakness shall rise,
Mighty in strength and in purpose, conquering force of the skies!

Over that weakness of mortals, rose thy strong spirit, to save

Hundreds of perishing victims, else doomed to Death
and the Grave.

Blinded and blasted by Fire-Fiends, ne'er drooped
thy soul in that hour—

Said I not God sent his Angel, thee to o'ershadow
with power!

In his Right Hand thee upholding, there, in that
night of fierce wrath—

On went thy charge into safety, o'er Desolation's
dread path!

For as before Agamemnon brave men had lived, so
'tis now;

Nor do I deem that a braver ever drew breath than
art thou!

He who shall willingly offer life for Humanity,
grows,

Straightway, by that into greatness and the sublime;
for he knows

All of the glory of sacrifice, offering all at the
shrine,

Even of his Fellows, who, proudly, speak of his act,
as of thine!

Here let me pause! We embalm thee deep in Hu-
manity's heart;

So shalt thou live in our story, Hero and Man, as
thou art!

Ne'er shall the People's Defenders droop in this
Land of the Free,

Whilst such great deeds are before us; whilst there
be men like to thee!

Fame's mighty Scroll well may welcome on her
grand Record thy name,

Gladly recording, forever, all of thy Country's
acclaim!

CHICAGO, September 4, 1894.

* [During the ravages of the terrible and devastating fires which have so recently swept over Northeastern Minnesota, Engineer James M. Root, in charge of the engine attached to passenger train No. 4, on the St. Paul & Duluth Railroad, left Duluth at 1:45 o'clock, p. m., on Saturday, September 1, 1894. When about one mile from Hinckley, Engineer Root found the flames rapidly approaching his train, and the people of the little town fleeing before its destructive ravages. Waiting until all of the fleeing citizens could get on his train, this brave man stood at his post, in a very sea of fire, until he had run his train back for a distance of five miles through the burning forests to Skunk Lake, where 200 scorched and suffocating passengers could be saved by running into the water, while the brave man who had preserved their lives at the risk of his own, fell burned and bleeding in his cab. His life was at first despaired of, and though he subsequently recovered from his terrible injuries, he no less deserves the name of "Martyr" than that of "Hero." —Ed.]

THE AUTHOR OF "THE LAW OF PSYCHIC PHENOMENA."

Lillian Whiting, in a recent letter to the Chicago Inter Ocean, gives the following interesting result of an interview with Mr. Hudson:

Among the men who are influencing modern thought is Mr. Thompson Jay Hudson, of Washington, D. C., the author of that noted book entitled "The Law of Psychic Phenomena," which is, perhaps, the most scholarly and scientific work that has as yet been contributed to literature of this character. Mr. Hudson is making a little visit to Boston, and yesterday he called, giving me the pleasant opportunity of continuing an acquaintance already begun through correspondence. It is an axiom with publishers that the book which is talked about is the successful book, but just what makes a book talked of is not always so clear. At all events Mr. Hudson's book is gaining this success to a rather remarkable degree. It was the most-talked-of book of the season in Boston last winter, and its popularity bids fair to rival the craze for "Esoteric Buddhism" several years ago. Of course all who read Mr. Hud-

son's theory of psychic phenomena do not necessarily agree with it. That does not "count"—any more than Rip Van Winkle's last glass. The intelligent person desires to know what theories are advanced by a scholar and scientist, whether he accept them or not. Mr. Hudson's ideas are extremely interesting and in our long conversation yesterday I gained a clearer recognition of them than I had heretofore possessed.

To begin with, Mr. Hudson is not a spiritualist in the sense of believing that the phenomena under that name are produced by disembodied spirits. He has held this belief—and abandoned it. He believes the entire phenomena, in all their mental and material manifestations, are caused by the embodied spirit, or by the living and not by the dead. He takes as his point of departure the statement that we have no right to look for a supermundane cause for any phenomenon while it can be determined on the mundane; and believing that he can thus explain all psychic phenomena he excludes the disembodied intelligence. His theory is that telepathy is the sole and entire cause of everything in this line. He ascribes to each person a subjective and objective mind or self; the subjective being that which perceives and receives things unrecognized by the objective. His theory in this is similar to that of Mr. F. W. H. Myers, of London, who ascribes to the subliminal consciousness all these higher powers, and the theosophists, too, hold practically the same belief; calling this power the higher self rather than the subliminal conscious or the subjective mind. Mr. Hudson believes these subjective minds to be in more or less constant communication. Thus the subjective minds of two entire strangers, on different hemispheres, may meet and communicate with each other, although the persons have never met. He believes all revelations made by a psychic (medium) to come, not from the world of spirits through the medium, but rather that the psychic reads the subjective mind of the sitter, which knows many things beyond that of conscious or objective mind. Sometimes this theory has to go a long way around to justify itself.

For instance, there is a well-authenticated case here in Boston which Mr. Savage has related. A family in a neighboring suburb missed their two boys, and the mother was in deepest anxiety. A friend offered to come into town and consult a psychic for her, which was done, with the result that the psychic declared the boys were drowned and located the place. This was proved to be true. Now, instead of the very direct and simple and rational explanation (once admitting the truth of immortality) that the spirits of the boys themselves informed the psychic. Mr. Hudson's theory is that at the moment of death they communicated the knowledge by telepathy to the subjective mind of the mother; that she in turn communicated it, unconsciously to herself, to the subjective mind of her friend, and the psychic read this mind. Of course this is all possible, but as spirit is spirit, whether in or out of a body, it would seem as natural—even more natural—that when free from the body it might more easily communicate than even when embodied. However, one truth grasped and presented by Mr. Hudson seems to me of the greatest value—that in the discovery of the power of telepathy we have a practical and a demonstrable proof of immortality, inasmuch as this must be the means of communication in the spirit world—mind to mind, spirit to spirit, flashing its intelligence, and as nature has created no faculty in vain then there must be a use awaiting this faculty, and the existence of that use proves immortality.

I remember hearing Miss Kate Field say once, many years ago: "I look to science to prove immortality." It would seem that Mr. Hudson has done so by this one truth alone. Telepathy is a supermundane faculty; it argues the existence of supermundane conditions. Mr. Hudson is now completing another book whose theme is immortality, which will be published in January. He also told me, in reply to a question of mine, that he considered all the increasing psychic phenomena whose definite beginning

in this country was the Rochester "knocking" of the Fox sisters, he told me he considered all this to be a phase of social evolution calling on man to realize his own higher nature and giving him insight into his latent powers.

Mr. Hudson is an Ohio man born on the Western Reserve, and is, on his mother's side, the ninth generation in descent from Governor Bradford of the colonial days. He grew up in the West, took a college course, and after graduating studied law, and finally exchanging law for journalism, became the proprietor and editor of a daily paper in Detroit for a number of years. Returning to the bar he went for one winter only, as he thus believed, to Washington, and both he and Mrs. Hudson liked the Capitol so much, they were so enchanted with its beauty, its social life, and its climate, that they decided to make it their permanent home.

SOMETHING MORE THAN MATTER.

The materialist tells us that digestion is the property, or office of the stomach, and that thinking is an office of the brain. But we can test the property or office of gastric juice on the stomach's action, and we can know all about it; but we cannot say so much of the brain. Just for a moment examine the brain, and see if we can show that thinking, etc., is a property of it. Which part of it thinks, reasons, remembers, etc.? In every hundred parts of brain there are eighty parts of water, five parts of fatty matter, seven of albumen (the substance of the white of an egg), one part osmome (a chemical substance of which is made muscle and lean meat) one and one-half part of phosphorous, five and one-half parts of various acids, which make up the hundred. Now, will our friends the materialists indicate which part it is that thinks, reasons and remembers? Is it the water, the fatty matter, the albumen, the osmome, or the phosphorous? They say brain is composed of organized matter—organon, an instrument—organize, to shape or form into an instrument. Yes, brain is an instrument, but only an instrument which the mind employs in thinking. You say no instrument can employ itself. Now if thinking, remembering, etc., etc., be the special property of the brain, and all the matter of our bodies is continually wasting away at the rate of about two and one-half pounds, per day, and is renewed again by the food we take, so that in seven years the body that was mine is mine no more, how do I remember things which happened 50 years ago? Did the old molecules of the brain as they evaporated inform the new molecules that so and so happened thirty, forty or fifty years ago? When did the new molecules begin to think? Did they serve any apprenticeship in order to perform their offices? The fact seems clear. As Spiritualists we hold that where intelligence and volition are found, there is something more than matter, call it spirit or what you will.—W. H. Robinson in the Two Worlds.

An Agnostic in the Two Worlds says:

Some time ago, in my early days of investigation, my wife, who is almost as skeptical as myself, asked that a distinct sign might be given her in the way of raps so as to convince her of the actual presence of the supposed visitors from the beyond. I put the question on paper, and was vouchsafed compliance with the request, and almost immediately afterwards there came three distinct and unmistakable raps in three different places, instantly verified by us both, and then confirmed in writing. On another occasion, whilst I was reading a book in no way connected with Spiritualism, there came some half-dozen distinct signs of the same description on another book which was lying on the table by my side. On inquiring the meaning I was told: "I simply wanted to show you that we are here, in spite of your disbelief." These raps, or "calls," as I might name them, come to me frequently. They are most unmistakable, and seem to be given either as evidence, as I have just stated, or when a message is intended, as illustrated some few minutes ago. Under what designation have we to place these? Under self-hypnotism, unconscious cerebration, or what? And mind, they are not only heard by myself, but may be heard by any one in the room, skeptic or Atheist, Jew or Heathen.

Universal democracy, whatever we may think of it, has declared itself as an inevitable fact of the days in which we live; and he who has any chance to instruct or lead in his days must begin by admitting that.—Thomas Carlyle (1850).

THE INTELLECTUAL SIDE OF SPIRITUALISM.

Doubting Thomas has always been held up by Christian preachers as a warning against unbelief. He had the testimony of a number of credible persons to the reappearance of Jesus, and nevertheless he refused to accept it as conclusive until it was confirmed by his own personal experience! Surely he could not be right in his attitude, or rather he was not from the standpoint of the time in which he lived. In those days people generally were very credulous, and were always ready to receive as true any event, however extraordinary. This was the natural result of the absence of the scientific spirit, which practices discrimination and is able to hold belief in suspense until it has sufficient evidence on which to justify its decision. We have here the office of doubt, and thus Thomas, instead of being reproached for his suspended judgment, should have been commended. Of course, unbelief may be carried too far, as is shown by the attitude of the scientific mind towards the phenomena of Spiritualism, as well as those of hypnotism. Until within a comparatively recent period the various phenomena now classed together as hypnotism were tabooed by men of science, and such is the case even now with Spiritualism, the facts of which are simply ignored. There are honorable exceptions, but most of the leaders of thought, in the world of physical science at least, regard everything which is not capable of mathematical proof or disproof, as undeserving of inquiry.

Now this condition of mind is no less unscientific than the disposition of those who accept the truth of phenomena without applying to them the test of discrimination. Unbelief is just as positive a state of mind as belief; in fact it is belief in the falsity instead of the truth of a particular statement. To be justified, therefore, it ought to be preceded by the condition of mental discrimination which is termed doubt, and which implies a process of logical analysis or induction; as belief implies a process of synthesis or deduction. Modern science is based on induction, and until this is applied methodically to all the phenomena of Spiritualism these will never acquire the scientific certainty which they should possess. We do not blame any followers of Spiritualism who lack a proper scientific spirit in dealing with its phenomena, so much as we do men of science themselves. The former, as a rule, know little of scientific canons, and it is the duty of the latter, therefore, to supply what is lacking in the methods of testing the truth of those phenomena. This is now being done to some extent by the Society for Physical Research and by some independent inquirers, but the general attitude towards Spiritualism of scientific men is deserving of great blame. For this very reason, however, it behooves Spiritualists to welcome every expression of doubt which arises from the exercise of the spirit of discrimination. Truth can never be firmly established by belief based on simple observation. This must be confirmed by experiment which can be satisfactory only if performed under scientific conditions. The question to be determined is not whether a particular phenomenon has taken place, that is, whether a particular sensation has been experienced, but what is the interpretation to be given to such phenomenon. Considering the unsatisfactory condition of psychology, it is not surprising that few persons recognize the importance of this intellectual operation to the right understanding even of the ordinary phenomena of nature. We have mental impressions of an external object, but we have no knowledge of its actual reality until those impressions are analyzed, and their truth tested by experiment. How much rather than should this process be rigorously carried out in relation to such phenomena as those of spirit materialization, which are contrary to all previous experience, and therefore to be regarded with suspicion by every honest man, until such materialization shall have been established by experiment conducted under the most stringent scientific tests. Experiments under these conditions ought to be welcomed by every person having the interests of

Spiritualism at heart. The truth must prevail at last, but only if it is allowed to establish its reality, but this it cannot do if it is not allowed to assert itself in the full light of day and in the face of any tests to which science may require it to submit. In the meantime the credulous, that is, those whose disposition prepares them to accept as true spirit manifestations, phenomena which may be capable of a totally different interpretation, are preyed upon by numbers of designing persons whose interest it is that credulity shall not be replaced by rational conduct.

HERMANN HELMHOLTZ.

The death of Hermann Helmholtz has removed from us one of the most remarkable men of the nineteenth century. He was admittedly at the head of the scientific world, a position to which he was entitled by the great importance of his physical researches and theories and his mathematical demonstrations. His earliest studies were physiology and medicine, but fortunately he turned his attention to physics, and in 1847, five years after he took his degree of M. D., he gave to the world his theory of "The Conservation of Force," which has since been accepted as a fundamental law of nature, and which had been, in 1840, formulated by Robert Mayer in a paper which attracted no notice. According to the theory of Helmholtz nothing exists in the external world but matter which (although in his paper he speaks of matter, "in itself" a phrase that he afterward fought shy of) is capable of no alteration but motion in space. This motion is modified only by fixed attractions and repulsions, which is true under all conditions, even in the actions of animals and human beings. In 1849 Helmholtz was appointed extraordinary professor of physiology in the University of Königsberg, and in 1852 on being promoted to a professorship he gave an address on peripheral sensations, and particularly those of sight and hearing. According to his theory there are three fundamental color sensations, but there is nothing corresponding to these differences in the vibrations of light. In like manner the difference between one rate of sound vibration and another is hardly perceptible until two dissimilar sounds are compared. His explanation of these facts is purely material, as might be expected from his special views. On becoming professor at Heidelberg University in 1858, Helmholtz published his remarkable mathematical inquiry into the properties of vortices in a frictionless fluid which bids fair to lead to a discovery of the ether, if not of the nature of atoms and molecules. One of the most popular subjects which engaged the attention of the German scientist was the theory of music, and, in 1862, was published his great work on "Sensations of Sound." Although he subsequently made many important contributions to science, they were more purely mathematical.

In 1871 he was appointed professor of physics in the Berlin University, and a few years before his death he became President and Director of the Imperial Physikalisch-Technische Reichsanstalt, founded for "the experimental furthering of exact natural inquiry and the technics of precision."

It is said of Professor Helmholtz that, though his writings make no reference to Hegel or Hegelianism, he did more than any other person to put an end to speculation of that character, owing to his introduction of the inductive style of philosophizing which has been so distinctive of the English. His single aim was truth, the test of which is mathematical demonstration, and this is not applicable to philosophy of a purely synthetic kind. His inquiries may be said, however, to have been limited to the physical plane, as he seemed to be incapable of seeing anything in nature but vibrations of matter or of a formless fluid allied to matter. In this he greatly erred; and, powerful as he was as mathematician, yet, as he had no perception of a psychical factor in man or nature, he could not realize the most important side of truth. It is not surprising, therefore, that there is no allusion in any of his writings to moral or religious problems. These have no concern

as subjects of inquiry for the pure physicist, but they will doubtless be found ultimately to be capable of mathematical treatment, and for this very reason they should not be treated as though they do not exist. Still, as they were not within Helmholtz's province of thought he can not be blamed for not dealing with such problems. Would it be right to call him a materialist, because he could find nothing in nature but matter? All depends on what is meant by "matter." Tyndall believed only in matter, but this was not the gross material which we associate with the term. The very properties of matter may be evidence of the existence of something else of which we know nothing except through its material associations. Helmholtz began by recognizing the "thing in itself," which shows that he believed in something beneath the phenomenal existence which we call matter, although as to what that something is he knew nothing unless it is "formless fluid," a phrase which may denote anything outside of gross matter itself.

MENTAL FLEXIBILITY.

A fundamental condition of progress, whether individuals and nations alike, is a capacity to change. This implies a certain degree of flexibility. If the flexibility be too great, capriciousness, vacillation, instability, revolution and reaction result; if too little, rigidity and unprogressiveness are inevitable. In the ancient world custom, usage, the status, whatever was established, was the criterion and the standard. Beyond this men were not expected or allowed to think or to act. In Greece a multitude of talents, some of them too subtle to trace, broke up the order; doubt and discussion replaced acquiescence and contentment with things as they were. The nation bounded forward upon an era of prosperity and progress the like of which the world had never before seen, and to which, to-day, men look back with admiration and delight.

The exercise of personal freedom, the assertion of democratic principles of government, the production of great works of art, poetry, history, and philosophy, with lofty moral ideas and high moral characters—these were among the fruits of that flexibility, spontaneity and progressiveness which for several centuries distinguished Greece from all contemporaneous nations and made the Greeks the intellectual aristocracy of the ancient world.

In modern times the conditions of progress have referred to, have been the most manifest in the Anglo-Saxon nations, which have an inborn intellectuality and a modifiableness enabling them to accept changes and to adjust themselves to higher conditions, unknown to the Latin nations. But the most advanced nations have for centuries struggled to move forward under the weight of great burdens that accumulated during the middle ages. Of these burdens the greatest has been ecclesiasticism—the corpse of religion—whose armies of adherents have in modern time represented medieval thought, and used their position to arouse the popular religious sentiment against everything in conflict with it.

Reactions against the theological thought of the past have resulted in putting greater emphasis upon the affairs of this life and giving less thought to spiritual concerns. The advanced nations to-day excel the most enlightened of antiquity in the physical sciences and in mechanical inventions more than in any other field of intellectual activity. And what mastery modern discovery and invention have given man over natural forces which now serve his purpose. Think of the speed with which he can travel and the rapidity with which he can flash his thoughts around the world. These great achievements show the capacity and power of the human mind when its energies are concentrated in a given direction.

There are many who think they see indication that the greatest discoveries in the future are to be in another direction. Emancipated alike from the thralldom of superstition and from the indifference to spiritual things produced by absurd dogmas and grotesque forms and observances maintained in the name of religion, multitudes are in a mood to re-

place the field of mental science as men have, with such grand results, explored the domain that belongs to physical nature.

LABOR TROUBLES.

The American edition of the "Review of Reviews" for August, contains an article by the Hon. W. P. Reeves, Minister of Labor, New Zealand, which deserves careful attention. After showing that even successful strikes are often barren victories, and that the establishment of conciliation boards has been productive of but small results, Mr. Reeves concludes that compulsory arbitration is necessary. The day for half measures has gone by, as well as for arguments against the right of the State to intervene in labor disputes or the expediency of its doing so. He says, "if we are forced to see that voluntary arbitration by systematic private arrangement has had, at best, a very partial success in England, and none elsewhere, we must turn to the State. If we are compelled to admit that State voluntary systems, inadequate in America, have been stillborn in England, New South Wales, Victoria and Germany, we must fall back on compulsion. If we are driven to pronounce the use of compulsion in France in settling minor disputes uniformly successful, we may in reason suggest that the experiment of applying compulsion to major disputes be fairly tried." Mr. Reeves proposes that district conciliation boards, elected by masters and men, should be formed, so as to act as buffers between disputants and the court of arbitration which should be reserved for serious conflicts and for cases where the good offices of the boards have failed. He thinks the objections usually made against compulsory arbitration are of little real weight. It would be no more of an interference with personal liberty than acts and that regulate employment, nor would it interfere with the management of business concerns more than is at present done in the case of registered companies. To the objection that no compulsion could force an unwilling master to keep his factory open, or men to work unless they chose, Mr. Reeves replies that a court can affix a penalty to an award and make a recalcitrant owner, or union and its members, pay. He concludes: "Expecting as I do in the near future the establishment of industrial arbitration throughout Australia, I must own to a feeling of pride that this great and noble experiment in the cause of law and order will be the special work of the much-dreaded democracy. For I hope and believe that the Labor party will mark its coming into power by providing legal means to gain industrial justice by orderly and judicial arrangement, instead of trial by combat, and will begin its reign by what is in truth a message of peace."

ABNORMAL MUSCULARITY.

Considerable interest has been excited in medical circles in New York with reference to the peculiar powers exhibited by a Mrs. Annie Abbott, who is described as a small, slim woman, and apparently not at all a likely subject for the exercise. At a public exhibition Mrs. Abbott showed what seemed to be extraordinary strength in resisting the push of a number of men. We do not think much of this experiment, however, as the men were placed behind one another, and much depends on knack. It is different, however, with certain other experiments performed. Thus Mrs. Abbott asked a doctor to lift her little girl, 12 years of age, which he did easily. Then she placed one hand on the girl's spine between the shoulders. The doctor placed his hands underneath the little girl's arms so that his flesh came in contact with hers. Mrs. Abbott placed her other hand on the doctor's. The doctor drew a long breath and began to lift. The child was slightly raised and sank back again. The man tugged and pulled harder than ever. Then he clasped the girl about the waist and pulled harder than ever. Suddenly the child shot into the air.

This was explained by Mrs. Abbott as being due to the two hands of the doctor coming into contact,

which destroyed her power. A similar experiment was made with a child weighing about forty pounds, who was told to keep his toes down. No one was able to lift him from the ground. Attempts were then made to ascertain Mrs. Abbott's weight, and it really looked as though she could, as declared by the man who operated the machine, weigh anything she liked to. The published account states: "Dr. Townsend came to assist. He was found to weigh 195 pounds. A board was placed over the scales. The doctor placed his bare hands on Mrs. Abbott's and then bore upon her with all his weight. The combined weight of the two was less than 100 pounds. Then another man, big and powerful, tried to lift Mrs. Abbott while she stood on the scales. He could not budge her. The more he lifted the more Mrs. Abbott weighed."

As a crowning experiment she placed a champagne glass under her hair and there was a sound which could be heard twenty feet off like that in the receiver of a telephone when the bell is being rung at the other end of the wire. Mrs. Abbott suffers from severe nervous attacks, and there is little doubt that the peculiar phenomena which she exhibits are of nervous origin. They point to an abnormal faculty of increasing the muscular force by concentration of nervous energy, which she seems to be able, moreover, to communicate to other persons. The increase of bodily weight has often been observed in association with nervous disorders where the muscles have acquired great rigidity, but it does not appear that this occurred in Mrs. Abbott's case. With her the experiments referred to would seem to be connected with the exercise of will power, and, therefore, they should be regarded as psychical as well as physical phenomena.

GERMAN writers have lately been inquiring into the authorship of various national hymns, among others the words and tune of the English, "God Save the Queen," as to which is told the following curious story, taken from a French work entitled, "Souvenirs de la Marquise de Créguy de 1710 à 1803." This work contains a declaration made by three old ladies of the convent of Saint Cyr. The document, which is dated September 19, 1819, says that, "the three undersigned have been requested to write down what they know of an old motet, which is generally regarded as an English melody. The said melody, they continue, is the same as that which they had often heard in their community, where it had been preserved traditionally since the days of Louis XIV., the founder of the convent. It was composed by Baptiste Lully, and at the convent it was the custom for all the girls to sing it in unison every time Louis XIV. visited the chapel. It has also been sung on the occasion of a visit from XVI. and his queen in 1779, and every one in the house was familiar with the song and the music. The ladies are quite certain that the melody is exactly the same as that which is called English. As to the words, they state that they have always been instructed that Madame de Brinon, a principal of the convent, wrote them, and that the poem dates from the time of Louis XIV. The text runs:

Grand Dieu! sauvez le Roy!
Grand Dieu! sauvez le Roy!
Veagez le Roy!
Que toujours glorieux
Louis victorieux
Voye ses ennemis
Toujours soumis.
Grand Dieu! sauvez le Roy!
Grand Dieu! sauvez le Roy!
Vive le Roy!"

CONSIDERABLE attention is being at present paid by the daily press to the case of a Dr. G. W. Fraker who, although he passed through life as a man, is supposed by some persons, now that he has disappeared, to have belonged to the other sex. The evidence in support of this view is very slight, and it consists chiefly of the fact that Fraker preferred the company of young men to that of young women, and

that he was fond of needlework, cooking and house-keeping. It is somewhat strange, however, that this case should have become public, just as attention was being called to the subject of "sexual inversion" in Clark Bell's Bulletin of The Psychological Section of the Medico-Legal Society, by Dr. Havelock Ellis. Much has been written about it during recent years by European psychologists, particularly by Dr. R. von Krefl-Ebing and Dr. Albert Moll, the former of whom says that "this perverse sexuality either appears spontaneously with the developing sexual life, without external causes, as the individual manifestation of an abnormal modification of the vita sexualis, and must then be regarded as a congenital phenomenon; or it develops as a result of special injurious influences working on a sexuality which had at first been normal, and must then be regarded as an acquired phenomenon." Although the explanation of this curious phenomenon is as yet purely hypothetical, Krefl-Ebing thinks that the predisposition to it consists in "a latent homosexuality, or at least, bisexuality, which requires for its manifestation the operation of accidental causes to awaken it from its slumber." Homosexuality, by which is meant that the instinct goes out only towards the same sex, would seem to imply some change analogous to that which takes place in cases of double personality, but related to the sexual system rather than to the intellectual, and as psychical in its nature having its cerebral concomitant. The phenomenon is a very curious one, but probably not so uncommon as might be supposed. Dr. Ellis refers to two cases in this country as well known, so that it would not be surprising if a third had to be added to it.

THE committee of the board of Wisconsin State University regents appointed to investigate charges against Prof. R. T. Ely, made by Superintendent O. E. Wells, has reported that the charges are unfounded in fact and unwarranted. It will be remembered that the Professor, who is in charge of the school of economics, was accused of believing in strikes, boycotts and pernicious or Utopian socialistic doctrines. The report, after declaring that all the charges are unfounded, adds: As regents of a university with over 100 instructors and 1,500 students and supported by nearly 2,000,000 people who hold a vast diversity of views regarding the great questions which at present agitate the human mind, we could not for a moment think of recommending the dismissal of a teacher even if some of his opinions may in some quarters be regarded as visionary. Such a course would be equivalent to saying that no professor should teach anything which is not accepted by everybody as true. This would cut our curriculum down to very small proportions. We cannot for a moment believe that knowledge has reached its final goal, or that the present condition of society is perfect. We must, therefore, welcome from our teachers such discussions as shall suggest the means and prepare the way by which knowledge may be extended, present evils may be removed and others prevented. We feel that we would be unworthy the position we hold if we did not believe in progress in all departments of knowledge. In all lines of academic investigation it is of the utmost importance that the investigator should be absolutely free to follow the indications of truth wherever they may lead. Whatever may be the limitations which trammel the inquiries in some universities, we believe that the great State University of Wisconsin should ever encourage that continued and fearless sifting and winnowing by which alone the truth can be found.

At a meeting of the London Society for Psychical Research, March 9th, 1894, the eminent scientist, F. W. H. Myers, said: "In the cases of Swedenborg, of Judge Edmonds, of the Seeress of Prevorst, of Home, and lastly of Stainton Moses, there are confirming facts in support of the claim of independent action of outside intelligences. Next to Swedenborg, there was in the experience of Mr. Moses the largest and most consistent series of teachings given to the world in this psychical manner."



THE LOST PLEIAD.

BY CARL BURELL.

'Way back in the golden age before tradition
waned,
While magic myth as yet by facts was not pro-
faned,
Six ells from Orion's club, where the Bull, his
head bent low,
The Seventh Pleiad shown 'tis said with an am-
ber glow.
Some way its flame went out, but tradition doth
not tell,
And so we don't know, how, and may be never
shall.
While we miss the star we've lost we have not yet
begun
To think of the other worlds who thereby lost
their sun.
And so with each life that goes out when its work
is done,
Some lives have lost a star but one life has lost
its sun,
And like the lost Pleiad's worlds all is too dark
to see far,
Or know of the other worlds or lives who have
lost a star.

THE PROFESSIONAL REFORMER.

TO THE EDITOR: IN THE JOURNAL of July of July 21 in the article entitled, "The Free Religious Association—Its Recent Anniversary," there is more than an allusion to a gentleman who the writer tells us is, "A person of very intense convictions, an uncompromising logician entirely unreserved and fearless in his declarations, and disposed to considerable impatience at what often seems to him a languid and easy going temper, inadequate to the exigent demands of the time when his appeals fail of what he naturally deems their due response. Hence it not unfrequently happens that he becomes in such instances quite incomprehensibly to himself a sort of metaphorical bomb thrown among his brethren."

We sometimes hear it said that criminals are not all within prison walls, but that some of them sit in high places. May it not be equally true that those who are anarchists in spirit, in that they are ready to throw bombs, are not all laborers in God's physical field, but that some of them profess to be laborers in God's spiritual vineyard. In the history of the race has it not too often happened, that the professional reformer assuming to be sent of God, has gone before the world in the spirit of a highwayman, has been a sort of metaphorical bomb thrown among his brethren, for through a rude, overbearing manner, he has practically said to the world, "Stand and deliver your right of private opinion and accept my thoughts whether you are willing or not," and the world inspired by the human instinct of self-respect, has turned the reformer personally out of its house and his thought out of the door of its soul, and who can say that the harvest he has reaped was not of his own sowing? "Behold a sower went forth to sow." If that ancient sower had gone forth in the spirit of a professional reformer, he would have taken an ax along to chop down the offending brambles, and a crusher to crush the stone, and a bomb to throw among his fellow-laborers, and so by the time he had finished his self-imposed labor, he would have had but very little time left to attend to the especial duty that the master had assigned to him—that of sowing the seed, but stupid laborer that he was he never seemed to think that it was any business of his where the seed fell, for the seed was the master's and so was the ground, and if he choose to have good seed thrown away on poor ground that was his own business, not the laborers.

"Dost thou well to be angry? and throw bombs among thy fellow-laborers?" "I do well to be angry," says the professional reformer, "for I have piped unto them and they have not danced, I have mourned unto them and they have not wept," but reformer, if your mission to the world was one of gladness, perhaps all that was appointed for you was to pipe and pass on your way, if your mission was one of sadness, perhaps all that the master of the vineyard required of you was to set an example of weeping and pass on your way. But in assuming the right to throw words that are as bombs among the brethren,

you reveal to those who "have eyes to see," that instead of considering yourself a laborer, you consider yourself the boss over the spiritual vineyard, if not the Lord of the vineyard himself.

We are further told concerning this gentleman that he is a person of "very intense convictions." If intense convictions may excuse the anarchist in spirit who throws moral bombs, then why not for the same reason excuse the anarchist who throws physical bombs? Why also not excuse the union laborer who murders the non-union laborer? Doubtless they too have "very intense convictions."

"These resolutions afford a very striking illustration of the difficulty which is frequently experienced in the effort to combine a theory and its practical application." Is not the professional reformer who is in haste to make his theory practical very apt to forget that in the moral as in the physical world there is seed-time well as harvest? Is he not also apt to forget that although "Paul may plant and Apollos water, it is God alone who giveth the increase."

LUCY A. RAMSDEN.

DANVILLE, N. Y.

VEGETARIANISM--THOUGHTS FROM OAHSPÉ, THE NEW BIBLE.

TO THE EDITOR: Having my attention called to the subject of diet by Wm. H. Galvani's article in THE JOURNAL of September 1st, I would like to present some extracts from "Oahspe" on the subject, which accord perfectly with my own views, and which I feel a confidence in presenting, since I have been living them for about five years so far as my environment has allowed without too much friction. From experience I can now, most earnestly and heartily, say to all "Go thou and do likewise," for it is good for both body and soul (as well as for the purse, which it is well to consider these times).

The good seed sown by a few in years past, is truly bearing fruit more abundantly than most people are aware, and vegetarianism has come to stay and to spread and become a factor in redeeming humanity from the low estate of competition, anarchy, war, brutality, carnivorous gluttony, drunkenness and every form of evil. But to the extracts from the New Bible:

DIET.

"As I made a limit to the ascent of the clouds, so made I a limit to the places of the different kinds of substances in atmospheres (lower heaven in Spirit-world, called also the place of first resurrection,) the more subtle and potent to the extreme, and the more dense and impotent nearer to the earth.

"According to the condition of these different places in atmospheres, whether they be near the earth or high above, so shall the spirit of man take its place in the first heaven; according to his diet and desires and behavior so shall he dwell in spirit on the plateau to which he has adapted himself during his earth-life.

"For I made the power of attraction manifest in all things before man's eyes that he might not err, that like should attract like made I them." Good common sense doctrine, well worthy a careful consideration by all, especially Spiritualists.)

"Of everything that groweth up out of the ground that is good to eat give I unto thee, and they shall be food for thee. But of all things of flesh and blood, wherein is life, thou shalt not eat. For thou shalt not kill." (Plain English, and in harmony with all the truly great and good teachers in all ages.) The following from the code of the great Persian law-giver commonly called Zoroaster who lived nearly nine thousand years ago, shows to the credit of those "poor heathen." "And they bound them on the oath taken under the thigh, to eat only fruits, nuts, roots and bread." "For if thou setteth thy soul to feed on animals and to dwell with them, the Gods cannot deliver thee to my emancipated heavens till thou hast served thy time in the lower heavens."

The following is given as the language of Brahma to Ormuzd (Persian for Jehovah) when seeking instruction as to how he could attain to the highest development and greatest usefulness. "Peaceful have been my slumbers, and joyous my wakeful hours all my life. I have made labor a pleasure, and I give all I have to the poor, doing thy commandments with all my wisdom and strength. From my youth up I killed not any living creature of thine that goeth on the earth, or swimmeth in the waters, or flyeth in the air. Neither ate I of anything that ever

breathed the breath of life; and I have been most abstemious in plain food and water only, according to the Zarathustrian (Zoroastrian) law.".....

"And the Vedams (Brahmins) cultivated the lands, living on fruits, roots and of bread made of wheat; but they ate neither fish or flesh, nor anything that had breathed the breath of life." (Another poor heathen who lived and taught nearly six thousand years ago, and whose soul, our more modern religion is to consign to an eternal torment while they beg for money to send missionaries to try to convert his faithful followers).

"Herb food for man cultivateth the negative condition; flesh food for man increaseth the positive. Which is to say, flesh food carrieth man away from prophecy, away from spirituality. A nation of meat-eaters will always culminate in disbelievers in spirituality; and they become but addicted to corporeal passions." Such men cannot understand, to them the world is vanity and vexation, if poor; or if rich, a place to revel in for lust's sake." (Sound philosophy and good science.)

"Thou shalt not eat the flesh of any creature that breathed the breath of life, nor of fish that lived in the waters. (Extract from the first law of Sakaya, commonly called Buddha, who lived and taught about twenty-five hundred years ago. His code of five laws, as given in "Oahspe," is well worth a careful study, and at some future time I may give it in full if desired.)

The following from that great, perhaps the greatest human law-giver, whose laws are known to mankind, Ka'yu (commonly called Confucius), who lived and taught in China about twenty-five hundred years ago will compare favorably with the best moral codes of so-called Christendom.

"To love the Creator above all else.

To love one's parents next to him.

To kill no living creature maliciously or for food.

To tell no lies, nor steal, nor to covet anything that is another's.

Do not unto others what we would that they should not do unto us.

To return good for evil.

To feed and clothe the stranger, the sick and helpless.

To be not idle, but industrious.

To say no ill of any man nor woman nor child.

To practice the highest wisdom one hath.

To respect all people, as we desire to be respected."

(To be Continued.)

S. BIGELOW.

ROBERT STEVENSON VS. SIR ISAAC NEWTON.

TO THE EDITOR: IN THE RELIGIO-PHILOSOPHICAL JOURNAL of September 15th as well as of July 7th, we are informed that Newton's theory of centripetal force [gravitation] is proven to be a delusion. This recalls to mind a certain member of Congress by the name of Young from the State of Vermont, who about 1845 discovered, as he asserted, the quadrature of the circle, and further that Sir Isaac Newton was mistaken about the law of gravitation, that it was not inversely as the square of the distance but inversely as the distance. A professor of mathematics who had an interview with Mr. Young on the subject of his discoveries stated afterward that he could see quite well where Mr. Young's error of reasoning came in, but was unable to convince him of it. Of course it is to be regretted that all the mathematicians from Newton's time down to Mr. Stevenson's excepting Mr. Young, have been under a delusion, and I would respectfully suggest to Mr. Stevenson, instead of addressing the world in hasty scrawls, through THE JOURNAL, which is not devoted especially to mathematics and whose readers do not claim to be experts in that respected branch of learning, that he write out his demonstrations as carefully as Sir Isaac did and publish them in a book which, if he is not mistaken, will render him immortal. It is a wicked waste of his time to tell what he can do, in some fugitive periodical, when the highest honors of the nineteenth and twentieth centuries await him if he will only bring his discoveries before the world in the proper form.

J. T. D.

In justice to Mr. Stevenson it should be said that the statements respecting his theory of gravitation which appeared in the New York Sun and which was criti-

cised in THE JOURNAL of July 7th, do not fairly present his views. In a private letter he says that his theory "does not in the least detract from Newton's honor as the discoverer of a universal centripetal force in all orbital motion and his masterly demonstration in the Principia of the geometrical elements of its action. To have shown that all bodies moving in orbits are controlled by that centripetal force is Newton's great work for which he well deserves all the honor and respect of the world for all ages. But Newton's demonstration of the existence of lines of action and laws of such force does not make the theory that the force is due to attraction a truth. Newton himself did not believe that the force referred to was attraction, as he considered the idea of there being such an attractive force an absurdity; and although he did not know what that centripetal force really is, he at one time entered into quite an elaborate mathematical calculation to see if it could be explained by pressure—a vis a tergo instead of a vis a fronte, as did also Lord Kelvin, I believe. Le Sage and other distinguished men entertained the same idea. I therefore felt that I was in good company when I found that my theory of atoms compelled me to admit the existence of only one force, that of repulsion, and to claim that all seeming attraction must be the outcome of a repulsion—pressure."

As a reader of THE JOURNAL writes: Mr. Stevenson's explanation of his theory of gravitation as published in THE JOURNAL is satisfactory as far as it goes, but disappointing in not going farther. He professes to give the "kernel of the whole matter," yet he omits that very kernel, namely what is the "impressed force" which converts planetary motion in a straight line into an elliptical motion. Whence that impression force? Until we know that, we can form no opinion of his theory of gravitation. No doubt he can tell us, and will, when he publishes his contemplated book.

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COMIN' HOME AGAIN.

It's in the way back yonder, but I see it jest as plain
As ef that day o' leavin' was a-dawnin' bright again;
With me all flushed an' eager—same as any boy 'ud be,
Femin' to snatch the treasures that I knowed was waitin' for me.
I can feel them nervous fingers still a-tremblin' on my cheek,
As 'catch the quiverin' message, when mother tried to speak;
All the time a-smilin', tryin' to hide from me the pain,
As she whispered, "Goodby, darlin', tell you're comin' home again!"
I see her still a-gazin' as I stepped outside the gate,
Jest like she used to watch fer me whenever I was late;
An' I caught the faintest echo, but it sounded sweet and plain,
For I heard it, "Goodby, darlin', tell you're comin' home again!"
An' now, when daylight's fadin' an' the stars begin to light
The skies, a-blushin' softly from their tender kisses bright
Seems like I hear her whisper in a lovin' kind o' strain,
That she's waitin' up in heaven fer my comin' home again.

CELIA THAXTER'S ISLAND HOME.

The Outlook publishes a charming description of the island home of the late Celia Thaxter, taken from the private letter of a young girl to her mother, from which we take the following:

As we stepped on the porch of her cottage, we were greeted by the faint, sweet perfume of the wild cucumber vine which completely hides the house. Through little window-shaped openings one can look on the blue sea.

The parlor into which we were shown is a dream of beauty. It is very high, very long, and rather narrow. Over the smooth, shining floor are scattered choice rugs. Soft couches, with cushions of harmonious colors, give an Oriental luxury to the room. Japanese draperies fall in graceful folds at the windows. The walls are covered from the very top to the bottom with the choicest pictures. I think Mrs. Thaxter was pleased because I happened to admire what proved to be her especial favorites. One of these is an etching by Vedder, fresh from that great artist's hand, illustrating that witching, curious poem of Aldrich's, "The Two Shapes." The strange, weird background transports us to "Twilight-land." The two shadowy figures hug their wind-blown, mist-like drapery closer about them. The older face looks down on the child "Shape" with a shuddering horror, while round-eyed wonderment fills the innocent baby face up-lifted to the other's gaze. Beneath the etching is the poem in Aldrich's own dainty hand:

Somewhere—in desolate wind-swept space,
In Twilight-land, in No-man's land—
Two hurrying Shapes met face to face,
And bade each other stand.

"And who are you?" cried one agape,
All sudden shuddering at the sight.
"I know not," said the second Shape,—
"I only died last night."

There is a tiny painting by Childe Hassam, a wonderful bit of sea and sky, and one little red star reflected below. A head of Angelo delighted us. One picture fascinated me because it was so horrible. Prometheus is chained to the cliff. The waves dash against his feet; through the neck runs an arrow, and the blood is trickling down the breast; the upturned face and the writhing body express agony unspeakable. There are many water-color sketches of her famous garden. She told us that she takes a handful of seeds of several kinds and just scatters them. Then they come up in the most charming confusion. She said people were always asking her for seed, because her flowers are so brilliant, but on the mainland they come up no higher than other people's seed. She thought the virtue lay in the disintegrated

rock of the island soil. You should have seen the flowers in that lovely parlor. I believe there were hundreds of vases, exquisitely beautiful and costly, filled, some with nasturtiums, some with rose-campion, some with hollyhocks, goldenrod, etc., etc. But the majority held poppies—and such poppies! Gold, scarlet, plain corn-color, delicate rose-pink, white. On one mantel was a bank of bright scarlet ones, in slender-necked crystal vases, rising in rows one above the other. Small tables here and there were covered with the tiniest vases I ever saw. Mrs. Thaxter took a bunch of rose-campion from one, and I have it pressed with great care with a spray of the wild-cucumber vine which she broke for me. I suppose she read the "young adoration" in my eyes. She said these vases had been gifts from friends.

Soon she took down a book containing sea-mosses "pressed over thirty-five years ago" by herself with minute care. She loves these mosses, apparently, as much as when she gathered them as a young girl. It was pleasant to hear her musical voice as she turned from one to another saying: "This is found only in the early spring, and is quite rare, and isn't it exquisite? or, 'And this one, doesn't it look like an elm with the wind in it?' 'And here is one with its whole history written from root to swaying top. See! it is curled like an ostrich plume.' * * *

Mrs. Thaxter herself is a picture—tall, slender, with fluffy white hair, a face showing very slight traces of the years that have passed since Celia came to grace these rocky "isles in the midst of the sea." But how could she be other than a poet, reared on this lovely Appledore, among the mists and purple sunsets, where shadowy ships steal past like phantoms, in an atmosphere haunted by memories of ancient pirates, of ghostly visions, of wrecks and wraiths? E. A. H. S.

A physician urges upon mothers the necessity for plenty of sleep for children during the age of development. A child brought up in a town can scarcely get too much sleep. The least amount for a child up to 4 years of age should be twelve hours, eleven hours from that to 7 years, ten and a half from 7 to 10, ten from that to 15 and nine up to 20 years of age. Nor is it a good plan to make a practice to waken children at some required breakfast hour. See, if possible, that they go to bed sufficiently early to get their quota of sleep by the time the breakfast summons sounds, but in any event let any morning duty or task go by rather than the growing and building sleep power be shortened. Fortunately, mothers these days have much more liberal and enlightened notions about child bringing up than formerly, and they more often select the right and most important line of action in this respect.

Varushotam Rao Telang, a high-caste Brahmin, draws a comparison in the September Forum between the Hindu woman and the American girl. He is evidently not without powers of observation, and makes the following catalogue of the things American girls wear: "She reads love novels, spends much time at her toilet. She wears in her bonnet flowers, feathers, dead birds, seaweeds, moss, horns, thorns, big needles, and in her dress pins, hooks, ties, iron and brass bars, clips, stitches, and what not; and on her bosom I have seen her wear a living lizard fastened with a chain. Her waist is laced tight by a corset, which makes her pant for breath. Thus equipped, she sallies forth to make conquests of young men's hearts."

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BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

A History of the United States for Schools. By John Fiske, Litt. D., L. L. D. With Topical Analysis, Suggestive Questions and Directions for Teachers. By Frank Alpine Hill, Litt. D. Boston, New York and Chicago: Houghton, Mifflin & Co. The Riverside Press, Cambridge. Chicago, 28 Lakeside, B. Clark & Adams. 1894. Price, \$1.00.

The authors and the publishers of this handsome volume are alike to be congratulated on the results of their united labors. Dr. Fiske formed a plan for writing such a book upwards of thirteen years ago, but it was not until after the success achieved by his "Civil Government in the United States," written in 1889 at the instance of Messrs. Houghton, Mifflin & Co., that the present work was actually projected. In its preparation Dr. Fiske was governed by the principle that "in the teaching of history the pupil's mind should not be treated as a mere lifeless receptacle for facts; the main thing is to arouse his interest and stimulate his faculties to healthful exercise." With this end in view he obtained the assistance of Dr. Frank A. Hill, a teacher of great experience, who in addition to the questions on the contents of the chapters of the work, and the direction of teachers, has added suggestive questions which point to answers that can be obtained only by going outside of this book. In carrying out his own part of the scheme, Dr. Fiske aimed so to group the facts he had to deal with as to bring out the true relations of cause and effect. Having found that very young minds are insusceptible of the charm that is felt upon seeing an event emerge naturally from its causes, he endeavored to tell the historical story in such a way as to make it clear how one event led to another. The two subjects which at once suggest themselves as tests, by which to ascertain how far the author has carried out his design, are the Revolution and the Civil War, and there can be no doubt of his success. He traces the Revolutionary War to the opposition of George III. to the principle advocated by William Pitt, better known as the Earl of Chatham, that representation in Parliament should accompany taxation, which he wished to apply to places such as Birmingham and Leeds without members of parliament. Pitt supported the Americans in their resistance to the Stamp Act of 1765 and his friendliness to them made George III. their bitter enemy. Dr. Fiske affirms that as the King obtained his own way from 1768 to 1782 through his personal influence over Lord North, the leader of the Tory party, he must be held responsible for driving the Americans into the Revolution. The obnoxious Stamp Act was repealed in 1776, but in the following year the chancellor of the exchequer, Charles Townshend carried through Parliament a bill putting a duty upon tea, glass, paper and other articles upon entering American ports. Such duties had been paid before, "but," says the author, "when we observed what use was to be made of the revenue thus collected, we shall see why the Americans were not likely to submit to such duties. Governors, judges and crown attorneys were to be made independent of the colonial legislatures by having their salaries paid by the crown out of this money. A small army was also to be kept up; and if any surplus remained, it could be used by the crown in giving pensions to Americans, and thus be made to serve as a corruption fund. These measures would put the whole administration of affairs into the hands of officials responsible only to the crown; and to ask the Americans to submit to them was about as sensible as it would have been to ask them to buy halts and hang themselves." The author's account of the Revolutionary struggle shows the judicial spirit in which he has treated the history of this country throughout, and his work ought to be of the greatest value to the students for whose benefit it has been written. It is excellently illustrated with maps, portraits and scenes of historical events and places, and in its appendices are contained a copy of the Constitution of the United States, lists of books relating to American history, and a pronouncing dictionary of proper names. The book has in addition a full index, and its general get up does credit to the publishers and the well-known press from which it has issued.

Signs of the Times. What of Them? Philip A. Emery. No. 43 South May street, Chicago. 1893.

This is a short review of the past history of the human race with an eye to its present moral condition. The hopes of the author centre in this country and particularly in Chicago, which he prays may become "the New Jerusalem upon earth in genuine virtue, justice, judicial honesty, charity, municipal, political and financial integrity..... Amen."

MAGAZINES.

The new tariff law receives careful and impartial treatment at the hands of the September Review of Reviews. The tortuous course of the bill in Congress is retraced by the editor in the "Progress of the World" department, while a special article deals with all the important doings of the session and presents a table showing for purposes of comparison the tariff rates on important articles under the McKinley act and the new law, respectively. —The September number of the North American Review opens with an article of unique interest by the new Lord Chief Justice of England, Lord Russell of Killowen, who relates many interesting anecdotes of his distinguished predecessor, Lord Coleridge. Under the title of "The Results of Democratic Victory," Senator Henry Cabot Lodge, of Massachusetts, contributes a trenchant criticism of the achievements of the present administration, from a Republican point of view; J. L. Spalding, Bishop of Peoria, discusses "Catholicism and Apaism," and W. H. Mallock writes on "The Significance of Modern Poverty." Hiram S. Maxim, the well-known inventor of the flying machine which bears his name, deals with "The Development of Aerial Navigation," and the Rev. Prof. W. G. Blaikie, LL. D., describes "The Peasantry of Scotland." The third and last instalment of Mark Twain's brilliant article, "In Defence of Harriet Shelley," also appears in the September number of the Review. —In the Arena for September "The Religion of Walt Whitman's Poems" forms the opening article, and it is illustrated by an excellent portrait of the poet. The author, Rev. M. J. Savage, remarks that in all literature he knows of nothing like Walt Whitman's sublime attitude in the presence of death. To him death was God's angel of the higher birth. Charles S. Smart's article on "Public Schools for the Privileged Few," and "A Review of the Chicago Strike of '94" by James G. Clark should be read carefully by all those interested in the live subjects of to-day. The Arena Publishing Company, Boston, Mass.: Pierce Building, Copley Square. Per ann., \$5.—The Illustrated London News. New York, July 28, 1894. Published weekly. An excellent number of an excellent illustrated journal, which has reached its fifteenth volume. The contents although chiefly subjects of English interest, are not entirely so. The supplement to this number is an engraving of Voilemot's painting, "Lover's Message." World Building, New York. 15 cents a copy, \$1 a year, in advance. Midsummer and Christmas numbers \$1 a year extra.

Houghton, Mifflin and Company are bringing out a very fine school edition of Lamb's Tales from Shakespeare with a fresh and interesting Introductory Sketch and Brief Notes. The Tales will be published first in three parts, constituting Nos. 64, 65, and 66 of their Riverside Literature Series at 15 cents each. They will soon be published also in one volume in linen covers at 50 cents. Since each part will contain complete stories, the Tales may be used equally well in the separate parts or in a single volume.

In speaking of Charles Lee, in Fiske's History of the United States for Schools, Mr. Fiske says: "He talked so much about his military experience that people took him for a great general." This single sentence is worth the pages usually devoted to giving us a clear idea of Lee's character.

Mr. Fiske gives in the Appendix to his History of the United States for Schools a list of novels, poems, songs, etc., relating to United States history. It is extremely interesting to look over this list and thus learn what literary masterpieces relating to history are most appreciated by a great historian.

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I stood upon a star one night
And, from that vantage ground,
Saw Earth begin her circling flight
Upon its farthest bound.

And other souls were watching too,
Yet, not upon the star,
But full upon the planet's track
Her chariot to view;

These proudly stood and waved it back
While yet it was afar.

They cried it should not, could not come,
And laughed in triumph loud;
But Earth herself spoke not,—was dumb
Before these men so proud.

And now they laid them down and slept;
So ages seemed to pass;
But I,—I sat me down and wept,
So long it was, alas!

For all the space grew dim with mist,
The world I could not see;
Her silver light could not resist
The cloud surrounding me.

I thought her dead, her spirit fled,
When, sharp athwart the gloom,
A sudden ray illumines the way—
I see Earth's mountains loom.

She comes,—is here, but ah! the fear
Of all those lordly souls;
Awake at last, they stand aghast
And try to bar the way;

Yet Earth heeds not, but onward rolls;
It is their judgment day.

Whoso to stop Earth's courses rushes,
She, scornful puny forces, crushes;
Tho' men are gone
The race sweeps on
To greet the dawn.

Annales des Sciences Psychiques for July-August contains an article by A. Engel on "Séances for Direct Writing," in which he gives his experiences with Slade, Eglington, Evans, and Stansbury. In those with Slade, which took place in 1886 in Paris, the movements of objects without contact was the most noticeable phenomenon, the slate writing being rather unsatisfactory. He says in conclusion: "Slade appears to me to have the gift of direct writing, which does not prevent him from tricking occasionally, and he does so with a boldness which is truly childish." His séances with Eglington were of a more striking character. In 1887 he had several séances with Evans in San Francisco which do not seem to have been very convincing. A case of premonition in a condition of somnambulism reported by Dr. Ermacora is a specimen of observation and care in obtaining results which must satisfy the scientific mind. A. Goupil gives the results of several experiments in mind reading or thought-transference. The following statement of spontaneous mind reading by Pickman shows extreme but justifiable scientific skepticism: A— lives far from here. M. A— of Narbonne owed him 200 francs. A— notified B— that the next day at 2 p. m. he would be at café C— to receive his 200 francs. A— coming to Narbonne saw posters on the walls advertising a performance by Pickman. A— did not know who Pickman was (this was some years ago). A— did not stop to read the bills or advertisements but went straight to café C—. At the door he passed a group without stopping and went in and sat down at a table. Immediately a man came out of the group, went up to A— and said to him: "Sir, you are expecting a person who is to bring you 200 francs; he will not come; you will find him at café Z—." A—, confounded, did not think to demand explanations and went to café Z—, where he found B—, who handed him 200 francs. Having gone in the evening to the theater to see Pickman, he was very much surprised to recognize in him the person who had given him the information mentioned. Unfortunately A—

did not think to ask B— whether by chance Pickman had not been previously at café Z— and whether B— may not have said to some one in his hearing: "I am expecting some one; I must go to café C— to give him 200 francs." In this case Pickman may have charged one of his confederates to retain B— and would have gone for the other at café C—. On seeing this gentleman sitting down at a table and looking around as one would be likely to if he were in search of some one, he may have said to himself that this must be his man, etc. In default of this inquiry this event has no value.

The question whether authorship pays has an interesting answer in The Critic, or rather comment on the "yes and no" which is the true answer. A copy is given of a "royalty statement," a certain literary person received recently from his publisher:

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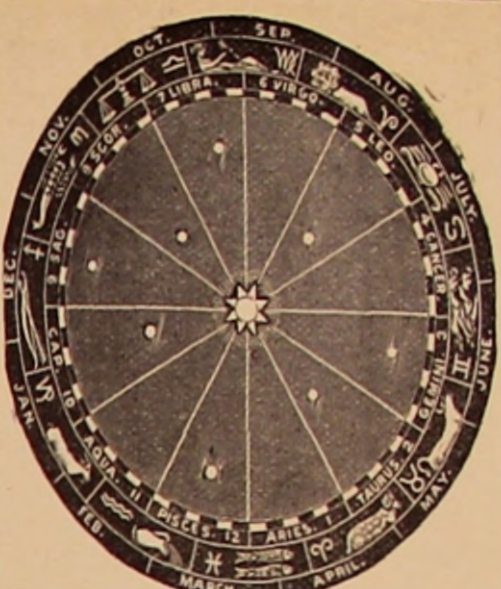
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A. Weldon, Chicago, (P. O. Box 381), wishes to hear from a good speaker or test medium for the Sundays in October. Write stating terms.

Last week we received a call from Dr. Elliott Cones who had just returned from a canoe trip of over 400 miles to the sources of the Mississippi river. He says he learned many important facts which will be added to his new edition of "Pikes Expenditures" which he has nearly completed.

Spiritualism has been the one cause of awakening thought, and given rise to psychical research. Communication with those whom the world call the dead has been established; but the inquiry comes: Why did it not become known sooner? We say in reply that some form of spirit-manifestation has always been in the world, but in all olden times it was regarded as the work of the devil.—Search Light.

The subject of origins is, as we know, beset with puzzles for the childish mind says Prof. James Sully in the Popular Science Monthly. The beginnings of living things are of course the great mystery. "There's such a lot of things," remarked the little zoölogist I have recently been quoting, "I want to know, that you say nobody knows, mamma. I want to know who made God, and I want to know if pussy has eggs to help her make ickle (little) kitties." Finding that this was not so, he observed, "Oh, then, I s'pose she has to have God to help her if she doesn't have kitties in eggs given her to sit on." Another little boy, five years old, found his way to the puzzle of the reciprocal genetic relation of the hen and the egg, and asked his mother: "When there is no egg, where does the hen come from? When there was no egg, I mean, where did the hen come from?" In a similar way as we saw in C——'s journal a child will puzzle his brains by asking how the first child was suckled, how the first chicken-pox was acquired, how the first man learned to speak (without any example). The allied mystery of growth is also a frequent theme of this early questioning. "How" asked one little three-year-old questioner

"does plants grow when we plant them? and how does boys grow from babies to big boys like me? Has I grown now while I was eating my supper? See!" and he stood up, to make the most of his stature. It would be funny to know all a child's speculations on this supremely interesting matter of growth. But of this more by and by.

In the annual address before the American Bar Association Moorefield's story pointed out as a menacing sign of the times distrust among the people of law-making bodies. In explanation of this lack of confidence of the people in their own government the speaker said: "In many States certainly there has grown up an irresponsible body between the people and their representatives which undertakes to sell legislation and finds the business extremely profitable. When the legislature meets each professional lobbyist has a body of members who will listen readily to his advice and whose votes he can influence to a greater or less extent. Certain large corporations which are likely to be interested in legislation adopt the same method of selecting representatives and each has its cohort of disciplined supporters." Mr. Storey added: "The man who knowingly employs a dishonest agent, gives him money to accomplish an object and closes his eyes to everything but the result is just as guilty of every corrupt act which that agent does as if he did it himself."

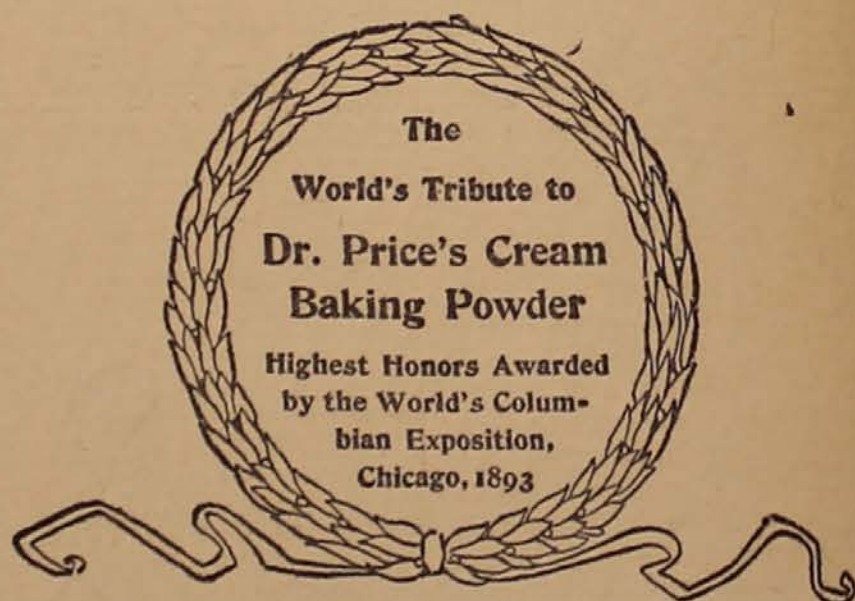
Part 26 of Volume X. of the Proceedings of The Society for Psychical Research, just published, contains the Report of Professor Sidgwick's Committee on the Census of Hallucination. The Report covers upwards of four hundred pages, so that it is impossible for us to give any full account of its contents. We may state, however, a few of the more important conclusions arrived at by the Committee. As to apparitions which coincide in time with the death of the person seen, which is the most numerous class of cases, it is found that the number of such experiences, after allowing for all possible sources of error, is far greater than the hypothesis of chance-coincidence will account for. These cases afford evidence in favor of telepathy, which if admitted as a vera causa supplies the most probable explanation of many cases of collective hallucinations. The Report declares that no strong reasons have been found for attributing the numerous cases of so-called "hauntings" to the agency of the dead. Stronger arguments, however, for accepting the possibility of communication from the dead to the living are drawn from other cases referred to in the Report, but they are not regarded as conclusive. The most important part of the work done by the Committee is in the corroboration of the conclusion drawn by Mr. Gurney from his census in 1885 that "between deaths and apparitions of the dying person a connection exists which is not due to chance alone."

In his recent work entitled "Lourdes," Emile Zola gives a graphic account of the scenes which take place during the yearly pilgrimage to the "miraculous" spring organized by the French Catholics, in which fourteen trainfuls of sick persons and their attendants take part. The spring has been divided into six baths, three of them for men and three for women. Each pilgrim takes his or her turn drinking the water if they cannot obtain immersion. Many persons visiting the spring are undoubtedly cured of diseases, but many others are not, and as all show their faith by their going to it, some other cause than miracle must be sought for the cures. It

is said that every year a hundred thousand sick persons go to Lourdes and of these many die during the pilgrimage. Such was the fate of a man in one of the Paris trains, and M. Zola describes how a special appeal was made to heaven that the dead man might be restored to life. The corpse, still clothed, was lowered into the water, while one of the priests cried: "Lord, breathe upon him and he will come to life! Lord, give him back his soul in order that he may glorify Thee!" The appeal was unsuccessful, but the faith of the living was not affected by the fate of their dead brother.

William Gardner, Green Island, N. Y., writes: "You will remember that I wrote you some time since that I knew a house in Vermont where the spirits speak with their own independent voice every day. You expressed the wish in writing me that Richard Hodgson of the Psychical Research Society, might visit that place. I wish he might, and I wish you would suggest to me what steps to take to bring it about. The medium is Mrs. Mariette Maynard of North Dorset, Vermont. It was in her presence and through her mediumship that I first saw table-tipping forty years ago. I have known her ever since and have witnessed very wonderful phenomena in her presence many times. She is not a public medium—very seldom leaves her own very comfortable country home. She has no family but herself and husband. I think she is 55 years old. She is never entranced, never goes into a cab-

inet. The speaking by the spirits comes very often during the day when she is alone and when a few persons are present, but the greater part of the speaking takes place during sittings or circles in the evening, and best results are obtained when the room is dark—singing and whistling are also very common. No many spirits can speak very much, but a few can talk at considerable length, and these deliver messages for other spirits who may be present and dictate. Messages have been given to me by this method which identified the spirits to me beyond all question, by speaking of things known only to the spirit and myself. All the speaking I have heard, and all I have heard repeated, has related to facts and occurrences of the household or the neighborhood, or within the knowledge of the parties present. Spirit friends and relatives of Mr. and Mrs. Maynard take considerable interest in their domestic affairs. On two occasions years ago, they say that they were warned of fires just started in time to save their buildings. Last winter the water running into their house stopped and they supposed it was frozen, but a spirit—the brother-in-law of Mrs. Maynard who died in their house a long time ago, told them the pipes were not frozen, but the stoppage was at the head and they found it so. This same spirit warned them about the fires. He has seemed to linger about the place ever since his body died there. All I have written gives a very meager idea of the facts connected with that place.



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